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Report on Vocational Organization in Ireland :- Ethics and
Economics (IV) :- Warder's Review :- The Social Apostolate.

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THE STORY BEHIND A BOOK¹⁾

A BIOGRAPHY of a book sounds something like the growth of a person, from conception to maturity. I wonder if it is so, truly. I once had the idea of writing three books, all about the evolution of the same thing. This one, "Our Jungle Diplomacy," is really only the second part of what I wanted to do.

And it all came from the very earnest worry of an honest, average, American, in no way remarkable, who happened to be President of the United States in 1896,—Grover Cleveland,—forty-eight years ago.

I was very young at that time and appallingly green. Two family vicissitudes had started something which influenced and formed my whole life. My father was a naval officer. We had been officers of the navy since 1826, and countrymen, frontier men, participating in all the American land fighting. This was, amateur and professional, from 1685 on. Land, sea and now, air. That kind of heritage can turn into a Junker; or it can turn into a complete pacifist; or it can turn into a man who knows what fighting is, and can fight, but prefers intelligent peace.

Green as I was in 1896, I had vague notions about that past. My father had been promoted rapidly in the Civil War, as navy men are today. He was a commander at 23, as his brother-in-law, Arthur Dutton, was a brigadier general at 23. At the end of the war, wooden sailing ship building turned toward steel and steam. There were not enough ships to go around. The navy dropped a great number of its officers and put some of the promising young ones on indefinite leave with half pay, till it had use for them. At that moment, my mother became seriously ill. She was advised to take a "cure" in Europe. An officer's half-pay was not possible to live on at home. It was in Europe. So, after wandering from private teachers in Italy to St. Peter Canisius Collège de

St. Michel in Swiss Fribourg, I was settled in Stella Matutina, at Feldkirch, in Austrian Vorarlberg, and its German gymnasial course, where I finished in 1894. That was an unique school. It had been founded by the German Jesuits, expelled by Bismarck's Kulturkampf. It was set up as a seed-bed and training school for the German Centrum Party, most of whose political heads functioned with extraordinary wisdom and success until Hitler abolished the party. It was then that my dear Swiss friend, P. Cathrein (whose nephew Herman Seiler, well known as a jurist and Zermatt hotel-chain man, was my best friend and class mate) urged a number of us to study this new phenomenon of Marxism, not only from books but by taking our summers to work in communistic labor groups in factories and understand them at first hand. So all of it had given me some glimmering of what it was all about many years later when I was put in charge of the Relief of German and Austrian prisoners of war in Russia, during the war and beginnings of the Lenin and Trotzky Revolution.

In 1896, still under 21 years of age, Grover Cleveland sent for me, not because he knew me, of course, but because a friend of my father had recommended me for something Cleveland wanted.

The President had a deep worry. He had tossed out the window, angrily, President Harrison's message to the Senate about the annexation of "the independent Kingdom of Hawaii," as "the worst piece of international skulduggery" he had ever seen. He was angry. He was troubled. John Foster (grandfather of John Foster Dulles) was Harrison's Secretary of State. John Foster was a cold and cynical—perhaps unscrupulous—diplomat of the eighteenth century school. To Harrison's message, Foster had appended a clear record and report of our dealings with Hawaii, from the diplomatic negotiations of our naval of-

¹⁾ A book of such evident importance as Mr. William Franklin Sands' "Jungle Diplomacy" deserves a more revealing introduction to our readers, so we thought, than even a competent reviewer could give it. Consequently we asked the author to write the biography of his fascinating volume. Two editions, published in

quick succession, attest to the reception the book was granted by those anxious to know why we should so long have lacked a sound foreign policy, although we have long ago assumed the stature of a great world power.—Ed. *SJR*.

ficers to our formal relations through consuls general and accredited ministers. This report was supported by official and unofficial communications—some of them of the nature of "secret documents." Three things in them troubled Cleveland enormously: the dual citizenship Americans claimed and our government admitted, so that the Royal government was composed of Hawaiian Crown officers who were at the same time both Hawaiians and American citizens; a thing against which we have always protested violently in Europe. We have always felt that a member of the American government can't be a citizen of some other nation. That was, however, the custom in the Kingdom of Hawaii. His next trouble was Blaine's phrase, constantly recurring in all this official documentation: "our Plan to Dominate the North Pacific," gradually giving place to: "our Plan to Dominate the Pacific": and Cleveland was conscious of the existence of the Japanese. The appendices to Harrison's message made it abundantly clear, and with uncomplimentary language, that we didn't like "yellow bellied" Japanese. It was clear too, that the Japanese knew our feelings. There was one simple evidence of that. The new Japanese Empire was intensely interested in the trends, policies, and diplomatic methods of "Western Powers," particularly ours. It was our custom to publish such messages and their appendices, often unexpurgated, as Senate documents. It was also our custom to send two copies or volumes of all such official documents to the Foreign Offices of all governments with which we had treaty relations. So we did that to the Japanese. Japanese did not like the language in which reference to them was made. Japanese fear domination by western powers. Japanese have a plausible theory that their islands were not towed into the North Pacific and anchored. That they are not squatters. That they have a right to be there. The official statement that we had a Plan to Dominate the Pacific was disturbing to them. And so also was Cleveland disturbed. He said to me that he knew nothing whatever of the Pacific and the Far East, but that he was certain we were in for a large explosion in those regions because we were "not handling things right." The explosion would certainly be very dangerous to the United States, even to the whole world. That was in 1896. Cleveland then expounded his own notion of the area of the explosion. He called it "The Pacific Basin." He explained that to mean all the Con-

tinental Asiatic Coast (with special reference to China and Japan "who didn't like each other") and all the West Coast of America from Alaska to the Cape; all the islands of the "South Seas" as far as they were knowable; and above all Russia, about which nobody knew anything. Russia is both Asiatic and European; both Atlantic and Pacific. "Russia may be the key to the whole situation."

The President chose me because, as he said: "You are green as grass. I prefer 'em that way. Young Americans who have been exposed to European courts are bound to be affected by their glitter (he didn't use the word glamour) and pomp. They can't help being. You know what it all looks like. You speak the various languages. I want a man who has neither prejudices nor predilections. I don't want him too bright. I want him slightly dumb. I don't want him to get notions. I want a man who wants to understand and will work to understand other peoples, so he can really see what is going on in their minds without thinking he knows all the answers, and I wouldn't trust him if he claimed to; or he would be God. That isn't your job. You are to try to understand foreign people. It will take a life time. Nobody in America will ever agree with you. The State Department certainly won't," and Richard Olney, his Secretary of State, rather gloomily agreed. Cleveland added: "You'll never make any money at it, not even a decent living, unless you are a crook; but if it interests you enough to stick it out, some day you may be useful." It did interest me. I have "stuck." I had eight years of Japan, Korea (as adviser to the Emperor), North China, Manchuria, Mongolia and Eastern Siberia. I got as much as I could of the "South Seas." You can if you live around those general areas and are interested.

I followed with Panama and up and over that vital region from Mexico, and the West Indies and Central America, to Ecuador. And I have learned all I could about the rest of South America. I got to European Russia and from there all the way back to Vladivostok and up and over, north and south, in Russia. I know Russia. There is no better way to know than in revolution, if you have some knowledge of what went before. In doing that I served in the administrations of Cleveland, McKinley, the practically three administrations of Theodore Roosevelt, of Taft, and Woodrow Wilson. I switched from diplomacy to business so that I could get what I

wanted in the administrations of Harding and Coolidge and Franklin Roosevelt. In order to try to develop and organize what I had, I tried college teaching for a time, but faculties and students were puzzled by my unorthodoxy, my way was not the way they had all learned it. I tried writing in a mild way, but most people seemed to get the idea that I was "panning" the State Department and diplomats.

In 1930, Henry Goddard Leach, owner of "Forum," once asked me about Korea. He was so interested that he published a series of well illustrated articles and made a book out of them, the first book published by Whittlesey House, when McGraw Hill, who dealt only in scientific or text books, set up a separate branch for general publications. Whittlesey House chose it as their first venture. They liked it. They told me it would pay *them* to do it, but not *me*, for "only a small number of readers are intelligent enough to like the way you write and understand what you are talking about." They were right. It sold the one edition. I had intended to take it as the first step in three, to show how things have grown in our Pacific relations from 1896 to 1944. The publishers called it "Undiplomatic Memories." Not a good title. It didn't mean anything, but there is nothing at all to be done with publishers' publicity experts. What I tried to do there was to describe, faithfully, what I saw in Japan and Korea, between 1896 and 1904, and the Japanese-Russian war, without drawing on things I didn't know and couldn't know then. When you do that, you "date" yourself, of course. To some extent I have done the same thing when I wrote this present book, "Our Jungle Diplomacy." Again, to some reviewers, it is "dated" as of Theodore Roosevelt's administrative years, therefore not up to date. Other, more mature, minds see all its implications. Sir Wilmott Lewis, the London Times correspondent, read it, liked it, saw at once what I am talking about and was the first to review it two days after the Saturday on which it was released. Sir Wilmott and I had been around those far-away places since both of us were in our early twenties. He said in his review as much as he dared. As an Englishman it wouldn't have been at all a good idea if he had said as much as he could, since American policy is concerned. Oswald Garrison Villard said it is "one of the most important books in regard to our international relations which has appeared in years. . . I cannot recall any other review of our

Pan-American diplomacy which is so entirely frank and so truthful, which reveals so completely what went on behind the scenes and betrays the folly, the stupidity and complete incapacity which has marked our management of our relations with the rest of this hemisphere."

And Albert Jay Nock writes me this: "I am indeed much impressed by the excellence of your book and think I quite understand its main point and purpose. I wish I might have had the space at my disposal for a really adequate critical review but we no longer have a publication like the old North American Review which would welcome something of the kind." He is sending what he had space to say to a large mailing list "of persons who have become accustomed to liking my judgment of a book's merit, so it may do some good. I hope it will." Albert Jay Nock's judgment about a book and its contents stands very high indeed in my estimation. So I feel that the next step in what I wanted to say has really been taken. When I started to write it, before the Russian one by which I wanted to tie in together the whole of old Grover Cleveland's "Pacific Basin," I wrote everything I could think of about the Panama Canal and its relations to the Pacific, to Japan, to Blaine's bombast about "our Plan to Dominate the Pacific." I have never discovered that we ever had one. If we did it has been marvelously concealed and then forgotten by its authors, for we have never done anything consistently to perfect a plan there of any sort, aggressive or peaceable.

That is no reproach. It is a perfectly natural thing. However, before Pearl Harbor, I still couldn't get any attention, not by publication, not by any section of the Washington government. So I dropped it. Then after Pearl Harbor came along that very live wire Mr. W. T. Couch, Director of the University of North Carolina Press. He saw points in it, but it was unorthodox, controversial, could even be dangerous explosive to handle; but I was again very fortunate. I had got to know Mr. Joseph Lalley, literary editor of the Washington Post. I had worked out a little private racket of my own. I foresaw a flood of books about the Pacific and Asia. I certainly didn't want to buy all those books, but I did want to read them. Mr. Lalley was quite willing to pass them on to me, and let me review them for the Post. And I had learned to know the kind of man he is. A very remarkable man, of wide knowledge behind his editorial work, from the

Humanities, Catholic theology and pagan philosophies, to the current news. He has a quick mind to grasp a point and see how it can be used. And he is the perfect "collaborator," for he has never tried to change anything I wanted to say—only to check it and see if it was logically tenable. So I persuaded him to break through his editorial work and shorten the mass of stuff I had collected into usable dimensions for publishers. In spite of the fact that several best-sellers crashed through at the same time, the book has taken. The navy is enthusiastically complimentary about it. So are competent South American business men. And South American ambassadors and presidents as far as they dare. So far there has been no dissenting voice, but there certainly will be. It could not be otherwise. After all it is dynamite, for it is "indiscreet" in the orthodox way, to say such things.

Do you remember Flaubert's "Mme. Bovary"? In our very early years all of us who spoke French were strictly forbidden to read it. It was mainly a tale of seduction and is now to be found in English translation practically anywhere. But it is so mild now-a-days that probably it wouldn't be considered a black and mortal sin as some people consider Anthony Adverse or even Sigrid Undset's books. Poor naive little Mme. Bovary is seduced, as I remember, by a very minor diplomat, which is not at all important for the purpose of what I am trying to say. A diplomat was the most glamorous kind of man she could think of. Her ideas were all formed by the brilliancy of the Congress of Vienna, through whose great mirror-lined gold and marble halls Emperors, Kings, and Dukes, great Ministers of Foreign Affairs, Ambassadors and Field Marshals intrigued in tons of gold lace and jewelled decorations, accompanied by tall, beautiful, witty ladies of high degree. Of course she was never there and never saw all that, but some way or other Mme. Bovary has laid the ground work for all Foreign Service Schools so deeply and so solidly that to this day we Americans are not able to break down those false foundations and build something useful to meet our needs. Our diplomatic training schools seem to attract to themselves too many semi-masculine Mme. Bovarys, seduced by the glamour-boys as to the real purpose of diplomats. So I would like to drive home deeply, if I ever can, these points about diplomats, diplomacy, foreign policy and all that sort of thing:

Diplomats do not *create* foreign policy. Nor do Secretaries of State. Nor Presidents.

No Big Four like Franklin Roosevelt, Winston Churchill, Joseph Stalin and Chiang Kai-Shek can create adequate and durable foreign policy.

Diplomats, no matter what their rank or prestige, are only the machinery, the human tools to be used for shaping, polishing, making effective—and above all, for safe-guarding foreign policy.

Foreign policy is—broadly speaking—the conduct of the government of one nation toward the government of another nation and the means the nation's government uses for obtaining what it wants from the other.

Foreign policy, to exist at all and be effective and durable, must flow from the needs and aspirations of the people of a nation, articulate in its relations toward and with the people of another nation. Articulateness comes with what is called public opinion, i. e., the expression of common needs and aspirations.

Since the people of a nation do not usually have the skill to put their needs and aspirations into the form of a policy, they can hire trained men, experts such as diplomats, Secretaries of State, even Presidents, as tools for the above purposes.

Without a foreign policy the best human diplomatic tools in the world are useless because they can not serve the purpose for which they were intended. Without a foreign policy the best tools are forced to function in a vacuum, without motive power. Poor diplomatic tools simply rust and corrode from lack of legitimate use.

It would be complete waste of time for two political parties or two presidential candidates to argue whether we were or were not prepared for such a calamity as Pearl Harbor and its consequences in the Pacific and to the world—consequences which can not yet be measured.

Nobody could possibly be prepared for it, since we had no policy.

We could have no foreign policy because for forty years, and, in particular, for the last twelve years we were, all of us, absorbed in our domestic problems, needs and aspirations. We have all been isolationists in that sense, in some measure.

In recent years the only politician who seemed to be getting that general idea was Wendell Willkie. I think the reason why he nearly won his election was that so many people *felt* so much they could not express, could not put into words, but hoped he would before the end of his cam-

paign. He did not succeed. He was only beginning to get his ideas sorted out, when he died. Again: Governor Dewey nearly won his election. The winning margin was narrower than at any time in many years. He might have won it but for his own incompetency in expressing things that most of us want, in an articulate way.

Under the shock of world war and incredible destruction of everything we value, I feel that

we are beginning to be deeply troubled. A troubled mind can be the beginning of coherent thinking; coherent thinking can lead to a determined effort of will. Men's will can use the human machinery, the political and diplomatic tools devised for the purpose of shaping and safe-guarding our relations with the peoples of other nations.

WILLIAM FRANKLIN SANDS
Washington, D. C.

THE VOCATIONAL WAY

A DISCUSSION OF THE REPORT OF THE EIRE COMMISSION ON VOCATIONAL ORGANIZATION

I.

THE post-war world will have to face the gigantic task of social and economic reconstruction. Success in this vital and tremendous work can be assured only by the harmonious co-operation of all groups of society with one another and with the authorities for the common good. The most truly efficient collaboration compatible with the dignity of man and based on his natural urge to associate with his fellow-men is the free voluntary co-operation which we now call Vocational Organization.

Pope Pius XI in his Encyclical *Quadragesimo Anno* advocates in the true spirit of his predecessor Leo XIII what he calls "the only way to a salutary cure" of the present social disorder, "a variety of associations organically linked with each other." He gives three reasons for his advocacy of Vocational Organization; firstly, such vocational grouping is a remedy for the present ruinous class-warfare; secondly, it is a preventative of undue State-control; thirdly, while not interfering with the form or functioning of government it preserves the natural right of free association. Vocational Organization is the only form of social structure which can restore in the present social and economic chaos the free organic unity of the guilds of the Middle Ages. The founding and fostering of Vocational Organization is eminently a task, not for Statesmen nor Clergy, but for Catholic laymen. It is Catholic Action *par excellence*.

The Government of Eire has, since her inception as a Free State in 1922, been aware of the possibilities of Vocational Organization and interested in its furtherance, but it was with the publication of the Encyclical *Quadragesimo Anno*

in 1931 that interest in Vocationalism became general and widespread. In January, 1939, a Commission was appointed by the Eire Government to furnish a report on Vocational Organization as it already existed in Eire, on the practicability and the best means of developing it, the rights and powers which should be conferred and the duties which should be imposed on Vocational Groups, and the general relation of such bodies to the Government. The task set to the Commission was entirely new and of extremely wide scope; it was the first report of its kind to be undertaken in Eire, and took five years of organized research and exhaustive enquiry to complete. The almost unwieldy bulk of the Report—it runs to 540 pages—a certain clumsiness and ungainliness of structure, and occasional unnecessary repetition of details must be excused by the very extensive field of enquiry, to a large extent previously unexplored, which had to be traversed.

The Commission was not content to examine the position of Vocationalism in Ireland and its possibilities. Of the four sections into which the Report is divided, the first section is devoted to the study of the theory and history of Vocationalism, while the second section considers the position of Vocationalism within the varying political framework and under the differing economic conditions of twelve other countries. With such a background we turn in the third section to the study of the structure, activities and objects of such vocational groups as already exist in Eire, and the method, advantages and defects attending them. In section four the Commission puts forward its recommendations and suggestions for the further development of Vocationalism in

Eire, and sets out the complete structure it considers most suitable to vocational organization in Eire.

The phrase 'Vocational Organization' has been in use in English since 1917 when Beatrice and Sidney Webb published a study of Vocational Organization in Great Britain. The advantage of the term is that it lays emphasis on the idea of a 'calling,' which we may take as comprehensive of professions, trades and crafts. When the origin of the word 'vocation' was forgotten or ignored in industrialized civilization and men lost "the sense of a Divine vocation in man's daily work" the structure of society underwent a transformation which was not only a denial of Divine Providence but a repudiation of the very nature and destiny of man. The word 'organization' is also a very happy choice, in that it emphasizes the close and vital union which will bind the units into a living organic body and enable them to co-operate for the common good. The Report defines Vocational Organization thus: "We have taken the general term 'the vocational organization of society or of the community' as meaning the ordering of the structures and activities of the various distinct vocationally organized bodies in the community in such a way as to promote the common good." The aim of the complete structure must be to secure at once the highest degree of the particular interests of each group and the greatest possible attainment of the common good. How truly this definition accords with the spirit of the encyclicals can be seen by comparing it with the words of Pope Pius XI: "True and genuine social order demands that the various members of a society be joined together by some firm bond. Such a bond of union is provided both by the production of goods or the rendering of services in which employers and employees of one and the same vocational group collaborate; and by the common good which all such groups should unite to promote, each in its own sphere, with friendly harmony" (*Quad. Anno*, par. 84).

Vocational Organization is the only remedy for the two erroneous opposing State systems of Socialism and Laissez-faire. The Commission establishes the truth of this statement in the history of Vocational Organization. From the eighth to the eighteenth century it was taken for granted in all parts of civilized Europe that the most natural and useful form of association was vocational. This system of vocational organization owed its phenomenal vitality and endurance

to the unshaken and universal belief that social and economic life were dominated by ethical and moral values. All was well until the development of the factory system and the growth of Capitalism and Liberalism, which demanded unrestricted freedom for society and for individual. This wrought the ruin of vocationalism. Reacting from this economic liberalism which had brought them nothing but dire poverty, the workers of Europe turned to State Socialism, wherein production would be taken over by the State, which would become the chief, if not the sole, employer. In 1891 Leo XIII pointed out the only middle way between Liberalism and Socialism—Vocational Organization. It is the only alternative to competitive anarchy on the one hand, and State regimentation on the other.

The two essentials for the successful growth of Vocational Organization are that it should be free from State interference and that it should have legal status. The importance of the autonomy of Vocational Groups and of their freedom from bureaucracy and State intervention is rightly and repeatedly stressed throughout the Report. It is an essential feature of Vocational Organization that it is founded on the voluntary co-operation of the individuals for the furtherance of their own and of the common good. All political purposes and aims are foreign to the nature of Vocational Organization. The fact that the State confers legal status on a Vocational Group gives it a legal personality and the right to hold property but it in no way gives the State power to infringe on the autonomy of the Group nor does it bind it to any political subservience. Indeed, of its very nature Vocational Organization is a protection against undue State domination, while necessitating and deserving State encouragement.

Having completed its study of the theory and history of Vocationalism with due stress on the free and autonomous position it must hold in the State, the Commission passes on to examine the situation of Vocationalism in twelve chosen States, Italy, Germany, Russia, Portugal, New Zealand, Finland, Denmark, Sweden, Belgium, the Netherlands, Great Britain and France. In the States dominated by the totalitarian doctrine, Italy, Germany and Russia, true Vocational Organization, free, autonomous, voluntary, is found by the Commission to have no place. In the words of Pope Pius XI in his criticism of Italy: "it (corporative organization) ends in serving . . . political aims rather than in contributing to the

initiation and promotion of a better social order" (*Quad. Anno*, 95). In Portugal, which only began to recover with the appointment of Salazar as Prime Minister in 1932 from a generation of political chaos and economic depression, a strong measure of State assistance and guidance is still found necessary. Similarly in New Zealand, which is still a 'young' country, the State exercises a great measure of control, and has set up Central Boards to regulate and co-ordinate production and export. Finland tends of late to be influenced by the Communist doctrine of her neighbor, Russia, but she possesses a highly-

developed system of co-operative societies. The dominant principle in Denmark is that the State should interfere as little as possible. Sweden has evolved what one of her own official publications refers to as "a corporate order worthy of the name," not merely a theoretic "camouflaging (of) the State's despotic control . . . (but) a form of voluntary and efficient co-operation between the State and the community for the common good. . ." (*Sweden—A War-time Survey*).

(To be concluded)

LIAM BROPHY
Dublin, Eire

ETHICS AND ECONOMICS

IV.

IT may help to satisfy the objecting economist if we say that the Living Wage means that labor's cost of production is taken as representing its proper value. The economist agrees that cost of production must be the determinant of value on the side of supply, though we would add that utility must be the determinant on the demand side. We have already remarked that the application of the term "cost of production" to human labor is hardly appropriate and it cannot be admitted that the labor market should determine the numbers of human beings seeking a livelihood. Nevertheless, with these reservations, the economist must agree that the Living Wage is no more than labor's cost of production and has therefore a claim to be considered as representing its value. If the Living Wage is more than what is required for bare subsistence it is not more than is required for industrial efficiency. Hence the Living Wage cannot be rejected in the name of Economic Science unless that science is prepared to sentence the poorer workers to starvation, reverting to the savagery of Malthus who in the first edition of his *Essay on Population* said of the superfluous laborer that at nature's banquet there is no place for him and nature enforces the order to get out of the way.

The moralist makes no extravagant estimate of the Living Wage. Pope Leo XIII said only that it means sufficient to maintain the worker in frugal comfort; it means a wage sufficient for physical health and mental development with such comfort and amenities as are customary for the workers according to the time and place in which they find themselves.

The Living Wage, being based on human needs, must be claimed as a minimum for all workers, as a decent livelihood must be claimed for all human beings. There will be circumstances in which more than a living wage will be claimed by some workers, or even all workers, but our present argument deals only with the poorest-paid workers. We mean that all the labor whose employment is needed to supply social needs is entitled to a living wage.

There will be some labor which is not only very simple and unskilled but which must be classed as sub-standard, as abnormally defective from physical, mental and other reasons. This will be unemployable at normal wages, and as exceptional cases will require exceptional treatment. It is not difficult to make practical adjustments for them in practice. Existing minimum wage laws allow a small percentage of the workers in any business to be paid less than the standard minimum rates.

A moralist may readily agree that perfect competition would itself bring about justice in the distribution of the product of industry, but he faces the fact that perfect competition is practically unattainable in the labor market and exists only in the minds of those economists who have an extraordinary faculty for abstract speculation. A moralist who is aware of the enormous difficulties of regulation might be tempted to demand only a ground floor for the wages of the poorest workers and wish he could leave all the rest to the higgling of the market. Medieval canonists groaned at the complexities of the questions of usury submitted to them in the ecclesiastical

courts which had to deal with these trade problems. There is need for principles of regulation applicable to those workers getting more than the minimum or living wage. Steps must be built up from the ground floor. But this one principle of the living wage gives us a basis on which to work and without a basis we can make no start at all.

If the lowest grade of labor gets a living wage, higher grades will be entitled to something more. Factors of greater natural capacity, acquired skill, responsibility, disagreeableness or danger of work, scarcity of supply in relation to demand, all these factors must be allowed to play a part in determining remuneration of one kind of labor as against another. Management itself is a kind of labor and is entitled to its appropriate reward. I merely mention these factors by way of recognition with no suggestion that their recital provides a solution to the problems involved.

There is one consideration which it is far from platitudinous to put forward, that conflicts of distribution are not only between capital on the one side and labor on the other; they are also between different grades and kinds of labor. This has been exhibited in the discrepancies between the sheltered and unsheltered trades, between industry and agriculture, between organized and unorganized workers. There are recent cases where industrial unions have put forward claims for wage increases, resting their public case entirely on the figures of what was paid to the lowest grades, who could hardly be regarded as getting a living wage. But it was known that as industry is at present conducted, a rise for those at the bottom necessitated a proportionate rise for all the higher grades. In war conditions it has usually been impossible to resist these demands, though even in war conditions there has been one case in Canada of a large steel plant having to cease operations, partly because of wage increases. The ethical de-

mand for a minimum living wage, does not necessarily call for proportionate increases in the wages of those who for economic reasons are already getting a living wage or more. Some grades of labor may be morally required to forego claims for what may be required as their normal economic differentials.

The claims of capital have to be considered. Ethics apart, the economist would warn us that these claims will assert themselves, slowly or quickly according to cases, if labor or legislation prevents natural profits and discourages capital investment. The capitalist performs the functions of saving, risk-taking and management; he makes a contribution to the Common Good and his reward is in the form of Profit. Because profits have often been at scandalously high rates, and capitalists have admitted no moral limit to what they might take, there is a tendency on the part of the wage-earners to regard profit itself as non-moral and therefore to be attacked whenever and wherever possible. But if profit is essential to any system of private ownership of capital and of free enterprise, as it unquestionably is, there must be some rule of justice for profit as well as for wages. Labor unions need to have a principle of fair profit as well as fair wages. As we approach the question of the just work from the standpoint of the human needs of the worker we may approach the question of the just profit from the standpoint of the needs of industry, or the economic common good of society. Profit is needed to evoke a supply of capital which is needed for the employment of the workers. On the basis of this truth we should be able to construct a doctrine of how far profit-making should be free and how far regulated with a view to the Common Good which is the object of all ethical enquiry.

HENRY SOMERVILLE
Toronto, Canada

It appears to Professor Guerard that Vernon Bartlett in his new book "Tomorrow Always Comes" sees three dangers ahead. The first is distrust among the major Allies. "We have no confidence in the Russians, because they are Communists; but we have even less confidence in the British, because they are capitalists. What is to prevent them from doing exactly what we are planning to do—use the world crisis to win trade and establish supremacy?"

A review of Joseph A. Schumpeter's book, "Capitalism, Socialism and Democracy," published in the *British Weekly* says: "This weighty volume, by the Professor of Economics in Harvard University, expounds the view that Capitalism may well be transformed into Socialism without violent revolution and without losing the best features of Capitalism . . ." But what would become of the best features of Democracy in this process?

Warder's Review

Popular Indifference

ONE of Raymond Moley's recent syndicated articles, mostly concerned with the contention that "Dewey, Bricker revitalized party," contains a statement deserving of consideration. Its author, a member of the original Brain Trust, declares, some critics of the two candidates probably thought "they bore down too heavily on the side of attack, that they should have been more constructive." But, so Mr. Moley continues, "the evidence shows that when they attempted to deliver essays on what should be done, the people were impatient or indifferent."

This is a severe indictment of the people. Unfortunately, it is the truth. The average man wants to be entertained, not instructed, and least of all does he wish to be admonished. Politicians, newspaper proprietors, advertisers, film producers and those who provide and pay for radio programs, all of them are guided by knowledge of this fact.

What the people want, quick results from political or economic policies, only the optimist or opportunist will promise. It is for this reason so many reforms already undertaken, and others contemplated, will prove useless or worse. Living for today, men demand immediate amelioration of whatever burdens or displeases them. Thus they tempt the demagogue while they refuse to listen even to him who may demand of them patience, because great reforms cannot be instituted by any sleight of hand performance. Once again, therefore, "promising is the very air o' the time."¹ All this does not augur well for true Democracy.

A Moral Debacle

IN the annals of human hopes and aspirations, the fifteenth of December, 1944, will be recorded as another "black Friday." We may well believe that Mr. Churchill, accused of having deceived the trust reposed in him, should declare in the words of Worcester: "I do protest . . . I have not sought the day of this dislike." But there is the terrible fact that the Atlantic Charter, in which to believe men had been taught by ten thousand tongues and printed agents, has proven just another scrap of paper. And what else is

this disclaimer, if not "a prodigy of fear and a portent of broached mischief to the unborn times."

It is a wordy document that calls Russia's demand for one third of Poland just. But try as he would, Great Britain's Premier did not succeed in his effort, to juggle the bland facts in the case until the truth should be buried from view. More than one passage of Mr. Churchill's mournful speech illustrates the ancient saying of his people: "Truth may be blamed but it shall never be shamed."

What is a sad day for humanity is, in the life of Stalin, the apogee of his fame. What the Czars were unable to attain in two hundred years, although they constantly had this goal in mind, a closer approach to Western Europe, was conceded the wiley Communist by Mr. Churchill in these words: "I cannot feel that Russia's demand for reassurance about her western frontier goes beyond the limit that is reasonable or just." And to think, that barely more than thirty years ago, a Czar through his premier, Iswolsky, strove in vain for permission to fortify the Aaland islands, an act of sovereignty England and France had denied Russia by the treaty of 1856!

When the settlement, which has now been forced on the Polish nation, was first discussed early in November, *Time and Tide*, of London, a liberal review, admitted the proposal was "a drastic departure from previous principles," and that it was hardly thinkable "any body of Poles however great their good will or conciliatory spirit, could agree to such a piecemeal solution of this vital problem." This, and the further statement: "It is difficult to believe that any consideration could be grave enough to justify such an abandonment of solemn obligations to a loyal Ally as would be implied by presenting the Poles with anything resembling an ultimatum on these lines," was published on November eleventh. Less than four weeks later, the unbelievable came to pass. And then a member of the original brain trust, Mr. Raymond Moley, discoursed on the matter in a syndicated article, which clearly reveals the supercilious attitude of the Frenchman who said: "So much noise about an omelette!"

Thus is history made!

De Tocqueville, best known as the author of "Democracy in America," expressed the opinion: "Ask those conversant with the lives of criminals, how many of them are led to the prison by the lottery alone."

¹ Shak., Timon of Athens, V. 1.

A Vicious Circle

AN older generation of Irishmen in our country spoke with glowing enthusiasm and sincere veneration of Fr. Tom Burke, the distinguished Dominican whose eloquence enthralled many an American audience addressed by him during his visit here. In one of his lectures of those days he mentioned a subject which at present again occupies the proscenium of the political stage, power politics and its indispensable adjunct, militarism.

Evidently, with the wars of his time and the rape of the Papal States and Rome in mind, Fr. Burke told his contemporaries:

"What is the political spirit of society, and the perfection to which it has attained since it has been emancipated from the Church? Why, it has produced the 'politician' of our day. It has produced the ruler who imagines that he is set up, throughout all the nations, only to grasp—justly if he can, unjustly if he has no other means—every privilege of power and of absolutism. This age of ours gives us statesmen who make secret treaties to rob their neighbors, kings who shed their people's blood for the mere whims of personal ambition, or else carry out the schemes of a wily, dishonest diplomacy, robber-monarchs, at the head of robber-armies, plundering their honest and unoffending fellow-sovereigns."

Fr. Burke knew the condition, created by the European statesmen from 1850 onward, demanded "millions of armed men watching each other, because right and justice have ceased to be sufficient protection to men and nations." He also concluded that the people were "oppressed and plundered to serve the purposes of the lustful ambition of men in power." "Banality and corruption," he thought, "were everywhere overflowing and had produced in the people an unwillingness to obey even just laws."¹

The lecture, from which these passages are quoted, was delivered in the early seventies. Since then, every new decade has given added proof that the men in power had by no means mended their ways. After years of scheming, their plans resulted in the catastrophe of 1914-1918, which had nationalism and economic rivalry for its leading causes. And these two evil spirits, the successors of the monarchs and statesmen accused by the Irish Dominican, have not been able to conjure and lay. In consequence, those who have the cause of humanity at heart

are deeply hurt, because they fear for the future. They remember the warning: "Put not your trust in princes"—and wonder why the saying should stop there!

"Where Do We Go From Here?"

AMONG the problems of the near future, to which not alone the Government, the States and municipalities must grant attention, but also the Church and charitable and educational institutions, the returned soldier is one of the most serious. While the Sergeant, who wrote from "somewhere in England" to the *Nation*, speaks in his letter chiefly of matters such as lack of political information and the shortcomings of censorship, the closing words of his communication demonstrate the doubts and the unrest which beset the minds of men in service. These are his words:

"Soldiers are coming back with questions, half idle, rhythmic: 'Where do we go from here?' Like a forgotten relative, like a baby responsibility grown giant in neglect, with fists like clubs, they're coming home, in mass. The time seems late and urgent when you're waiting, sir. You develop huge energies.

"Now, which is the best direction? Where do we go from here?"

What answer will we make to those soldiers? Do we know anything about the direction they should follow in search of the goal they may have in mind? Is it not a fact that interest in the men we have sent to all parts of the world has been largely of an emotional nature? They, on their part, have borne the brunt of war, which has been to them a hard and even cruel task-master.

"As a civilian," so writes the same Sergeant, "the average American has no great initiative to learn." This accounts, we believe, to a great extent for the indifference so characteristic of the present generation. That this attitude is incompatible with Democracy and must lead to evil consequences, is certain. If ever there was a time that demanded of the American people self-knowledge and knowledge of the trend of public affairs, it is the present. Abolitionism, the antagonism it created and the Civil War are ample proof that a Republic is not immune against the blindness which leads peoples to their ruin. To break down indifference and to induce the people to acquire wholesome interest in national and international affairs, is one of the needs of today.

¹ Lectures on Faith and Fatherland. Glasgow, p. 123.

Ignorance of what concerns the Nation and the public weal in general cannot generate sound public opinion. Abraham Lincoln admitted, the people could be fooled some of the time. The cost to them of even one such experience may prove disastrous. Vide Germany, fooled by Hitler and his satellites.

Usury Matters

USURIOUS practices, as sinful as theft, are quite generally accepted among us as germane to the existing economic system. We came across a case in point in the *Mid-South Cotton News*, official publication of the Mid-South Cotton Growers Association.

A page of the publication's November issue is devoted to enlightening the farmers on the advantages of selling their 1944 crop through the Association. What is said for their information on what has become a difficult problem, is all to the good. There is no criticism on our part of anything stated in this regard. But we do regret the advertisement should concede the false principle, posed in the following sentence:

"It is the buyer's privilege to buy the cotton as cheaply as he can."

This is not true; there is no such privilege. It is a demand of strict justice that there be an equivalent for whatever one may obtain. One may not take more than one gives in exchange, is a principle emphasized by St. Augustine, who did not hesitate to declare immoral the prevailing custom of his day, to buy cheap and sell dear.

The great Bishop of Hippo would have made use of both parts of the revealing statement published in the *Mid-South Cotton News*, the first one of which we have quoted, to illustrate his condemnation of usury, now again common:

"The cheaper he [the cotton factor] can buy it under the loan parity price—the more profit he makes."¹)

Evidently. But his guilt is also the greater; in a Christian society he would be held to make restitution. The action referred to must be considered all the more reprehensible, because the buyer is taking advantage either of the farmer's need or ignorance regarding the various ways and means of disposing his cotton, open to him under present regulations.

1) Loc. cit., Memphis, Tenn. Nov., 1944, p. 4.

Contemporary Opinion

CATHOLICS should lead the van in adult education, for we know the final purpose of it, and have the most abundant means. An uneducated people means the ultimate loss of cultivation. Great things cannot be accomplished where there is no appreciation of them. And at the present moment stable government can only exist amongst those who are either slaves or educated people. We shall certainly become the former if we do not become the latter. In the truer sense, all real education is adult education.

MSGR. E. A. HAWKS

There is in human societies some subtle relationship between *size* and *quality*, as also between the *folk* and an *elite*.

The universal Catholic society, for example, is not one uniform mass. It is made up of many peoples and states, of many colors and variegated designs. The great cultures in history have not been the Asiatic mass hordes. They have been the little states.

The little countries are the happy ones.* Out of them came man's greatest work. The United States is the most powerful nation on earth at this hour. But little Florence and little Athens stand for more in history and for the human spirit than all the factories, dynamos and billions of dollars in North America. The thousand little German principalities and free cities wrought much more than the powerful Prussianized Reich of Bismarck, or the Third Reich of Hitler; and England was a much greater country when she had four or five million in the fourteenth, fifteenth or sixteenth century than today with her forty-five millions, and an Empire that is numbered in hundreds of millions. Rome had her golden age of the Republic when she preserved the memory of a City State in the midst of hardy yeomen; and even in all her Imperial Glory, "Rome" was the name of a city and of a civilization with multiple local variety, rather than one of those modern mass uniform egalitarian States, with a hundred million sack coats, soft hats and softer heads.

*The Irish Rosary*¹⁾

1) Two Civilizations—The Gaelic Myth, Sept.-Oct., 1944, p. 290.

The old Catholic religion-culture of Europe is dead and is being carried out to burial. It cannot be raised from the tomb. Its world year is over, has ended with midwinter. For its matter the inheritance of classical culture no longer exists. It has been destroyed, overwhelmed by a vast influx of new knowledge, by the scientific mass civilization of the modern world.

The uniform of form and matter which composes a religion-culture is as mortal as that which composes a living organism, plant or animal, even the embodied life of man. Those of us who prize the religion-culture which has perished are assured that its values will survive imperishably. But they will survive in a wider context and in novel and strange forms. The inheritance of the Eastern cultures must be incorporated and the scientific achievement and knowledge of modern man. And before this is accomplished we are likely to pass through a long period of uncultured mass civilization, beneath some form or other of totalitarian despotism.

E. I. WATKIN
Catholic Art and Culture¹⁾

Since your last letter to me of some time ago, heavens and earth "instead of resounding of peaceful tunes and cheerful echoes, tremble and roar with man's diabolical inventions." When will humanity learn its lesson? From present aspects it seems never. Christ and His Vicar are hardly listened to and not obeyed—that's a sad experience.

It's remarkable, however, how man can find all that money, needed for such a horrible affair as the present one, while he has comparatively little to spend and to give in times of prosperity and distress (1929-1939). I know that you understand what I mean. I am not a war monger nor am I an ultra pacifist. I am not a pessimist but a realist in the sense of the Gospel: "Be ye therefore wise as serpents and simple as doves." And then the Gospel goes on and says these few unequivocal words: "But beware of men."

A CHAPLAIN²⁾

When we were on the point of war with Ireland in 1922, and had even shouted our threats aloud for the world to hear, it was the Bank of England who called the fight off.

—G. K.'s *Weekly*, Jan. 27, 1938.

¹⁾ London, 1942, p. 159.

²⁾ From a letter addressed to the Central Bureau.

Fragments

OUR friend, *Zealandia's* "Sifter," believes this to be certain: "During the process of what is being termed 'reconstruction,' Christian people will have to be pretty wide-awake, as you see by what's happening here and there. . . And the sooner we realize that and prepare for it the better it will be for us."

Engaged in summarizing the main contentions of a lecture on education, a speaker said, in first place: "Our education has been selfish,—and we as individuals have been too much impressed with the economic advantages to be derived from a higher level of education, and have excluded more important values."

It seems certain to Raymond Mortimer that culture is suffering a transformation that we deplore. The common man—to whom, it has been declared, this century belongs—shows little sign of developing that sense of quality on which culture as we understand the term is essentially dependent.

Discussing an article in a recent number of the *Journal of the Benares Hindu University*, the *Indian Social Reformer* gives us this gem: "Except that St. Augustine gave the central place in his philosophy to God and Marx to Mammon, there is, according to Professor Puntambekar's showing, very little difference between the methods of the two men."—Yes, except!

These are recent remarks by Arthur J. Penty: "Peace is no longer merely a question of good will. The Governments of all the great Powers are at the mercy of economic forces they do not know how to control . . . Yet no statesman has the courage to affirm such is the case; or is it that they are blind to the reality?"

It is the *Statist* declares: "Although we may have got rid of the control of Constable de Lacy (a powerful noble early in the fourteenth century), we have changed rulers rather than got rid of control. It is quite possible for a Minister to wear neither chain armor or assume great sounding titles to say to a conscript, 'Go down into mine or be blitzed.'"

There is no excuse for any literate person if he is less than three thousand years old in mind.

LIDDELL HART

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

A Fundamental Obligation

EARLY in December there came from the press the first issue of the *Weekly Review of European Facts and Problems*, published by the Polish Catholic Press Agency in New York. It is in the "Announcement from the Publishers" this statement occurs: "In the era we are living in, problems are pushing to the fore which are of even deeper significance than the defeat of Germany and the finding of a *modus vivendi* with Communistic Russia."

Having declared, "the edifice of Western Civilization is shaking in its foundation, because the basic moral laws of mutual relationship between individuals as well as between nations is tottering," the statement points to "a chasm which, but slightly camouflaged, separates high sounding phrases preaching justice, freedom, democracy and human rights, from the deeds of numerous politicians, writers, publicists and scientists."

It is further stated that, "as a matter of fact, the worship of force is steadily increasing under the disguise of 'political realism'. It is a sort of spiritual epidemic which prevents people from seeing the truth, from defending its ideals, which have been thus far the inspiration of all generous and eager and noble minds."

We believe, the vast majority of American Catholics will agree with the opinion thus expressed in the first issue of the *Weekly Review* which has come from the Polish Catholic Press Agency. At the same time, these statements emphasize the importance of the document given to the American people by the Bishops on the occasion of their recent meeting in Washington. No one in agreement with the quotations referred to should neglect to read with close attention the Bishops' Declaration on International Order. It must be apparent to every thoughtful observer of present conditions that, while we have met the challenge of war, it is not at all certain that we are capable of meeting the challenge of peace.

"This is a question uppermost in the minds of men everywhere," the Bishops declare. But they also say that "public opinion in our country can exert a tremendous influence in making the peace and determining the manner of international collaboration for its maintenance." If, however, they warn, "public opinion is indifferent or uninformed, we shall run the risk of a bad peace and perhaps return to the tragedy of 'power politics', which in the past divided nations and sowed the seeds of war. If public opinion is alert and informed, we can have a lasting peace and security."

Continuing, the Bishops of the country point out that all citizens must recognize their responsibility in the making and maintenance of the peace. They must inform themselves on the issues, and form their judgments in the light of sound reason and our Christian democratic traditions. They must free themselves from hatred, from distrust, from the spirit of mere expediency, from national greed and from indifference to right in the use of might, and they must form their judgments on the basis of stern objective realities.

These counsels and admonitions should suffice at least for Catholics, and impel them to grant the obligations pointed out to them serious thought and discussion. Inasmuch as the Bishops do not merely enunciate the fundamental principles and recommend the institutions to which recourse must be had, if the hope for a sound international peace is to be realized. While the phrase, Solidarity of the Human Race, is not used in the document, each and every demand contained therein is based on the idea that all men and all nations are united by a common bond in accordance with the will of God. The various proposals, for the renovation of international law, a world federation and a world court, the rights of smaller nations, etc.—all of these demands are discussed by the Bishops—must be considered now. Neglect in this regard will result tragically for humanity and true culture.

In this battle now being waged by the powers of darkness against the very idea of God, it is our hope that, over and above the multitudes who glory in the name of Christ, all those—and they are the overwhelming majority of mankind—who

still believe in God and give Him reverence, may take a decided stand against evil. We invite them to join us in loyal and hearty co-operation so as to ward off from the human race the great danger that threatens all alike.

PIUS XI

An Urgent Problem

The Need of Christian Unity

WRITTEN on December tenth, six days before the shocking announcement by the British Premier that Moscow's Imperialism had to be satisfied at the cost of the people of Poland, Lithuania and the Baltic Republics, the following communication reached us on the fifteenth. Although at the time we had no knowledge of the revelation the morrow would bring, we decided to publish our correspondent's views, as those of a Priest who has spent a number of years in the Far East as a Missionary, while in our country he has filled various important positions, among them that of Professor of Theology in a Mission Seminary. The letter follows:

"Your article on Joseph Wedemeyer interested me greatly. I've been watching Soviet propaganda at work everywhere and, as you know, I'm afraid of it. In every 'liberated' country so far it's the Communists we hear from first. They are well organized and have a man to represent them and, more specially, the country. Tito in Jugoslavia is one, Togliatti in Italy is another, etc., etc. In other words, when this war is over, Communist influence will embrace all of Europe and Asia, while over here we have Browder and his influence in labor and the P.A.C. In China we find Sovietism very strong, almost strong enough now to overturn Chiang Kai Shek. We will need Russian bases to reach Japan, and probably Russia is holding out now for Manchuria as the price for them. This is only a surmise, but one well founded. Given all that, I see no chance for England to save anything in the Far East, India included, if Stalin lasts long enough.

"In the face of these conditions what we need over here beyond all else is Christian Unity. What Stalin thrives on is the half-baked Christian and the agnostic and atheist portions of the populations everywhere. With religious people in a minority here, because of the division in Christendom, we are hopelessly handicapped. Divided, neither Catholicism nor Protestantism can exert a strong influence. The reason for our missionary failure in Japan and China is precisely the divided message, the babble of confusing Christian voices. Hence Japan's reversion to type and Germany's copying of Japan's pagan setup. The Nazis never had brains enough to think up their own ideology. It was borrowed from Japan body and bones.

"In dealing with Protestant Ministers, I have noticed that, although they may be well-meaning, they have never considered the necessity of reconsidering Catholic claims with a view to Christian unity. It seems to me, we'll have to put this before them in no uncertain way on account of the harm their propaganda does in South America and the Philippines. If they continue, we will simply be preparing further ground for Soviet infiltrations and a successful worldwide anti-religious, anti-Christian revolution. I haven't all the answers to this, but Christianity is the only possible complete answer to their challenge. So far I have found practically no one sufficiently convinced of this to talk out unequivocally, clearly and decisively. That's our major mission task now or we won't have any mission program left. Christian unity. The sooner the better."

Social Study

Lehigh Valley Institute of Industrial Relations

FOR almost forty years the Lehigh Valley Branch has exercised a wholesome influence in the Central Verein. Largely through its steadfastness and the initiative, exercised on so many occasions. At present, it is pioneering in a direction long pointed out in the Resolutions of the CV and in this journal.

From a Study Club, conducted by a number of Priests of the Valley, there has now developed the Institute of Industrial Relations, which is conducting a course of lectures in the Central Catholic High School at Allentown, generously put

at the disposal of the promoters by Rt. Rev. Msgr. Leo G. Fink, pastor of Sacred Heart Church. The program is directed by Rev. Dennis J. Comey, S.J., of St. Joseph College Institute of Industrial Relations, Philadelphia.

So that others may take courage, let us relate how this endeavor came about. On the way home from the National Convention of the CV at Hartford, Connecticut, in 1937, the Rev. Frs. Joseph Ostheimer, John P. N. Fries, John Wachter, Scott Fasig, and Joseph F. May decided to organize a Study Club for the purpose of delving into and exploring the encyclicals *Rerum novarum* and *Quadragesimo anno*. This purpose was adhered to for more than three years, with the result that

the participating Priests arrived at the conclusion, they should make available to others the knowledge they had attained to. From here and there came information about Labor Schools having been started. Nevertheless the group hesitated, until at last they decided an attempt should be made to engage in a similar effort. At last year's second quarterly meeting of the Lehigh Valley Federation, conducted at Coplay, Rev. Fr. Maher, S.J., of Scranton University, who was teaching at the Labor School at Hazelton, Pennsylvania, was the speaker. At the meeting following, conducted in Sacred Heart Parish, Miller Heights, Rev. Dennis Comey, S.J., succeeded to prove to the meeting it would not at all be impossible for them to organize and conduct an Institute of Industrial Relations. Rev. Fr. May, the pastor at Miller Heights, who had done a good deal of spade work in behalf of this effort, now contacted Union men and persuaded them to grant the undertaking their assistance. In consequence, everything was ready for final approval when, on Oc-

tober 29, the last quarterly meeting of the Federation was called to order.

Up to the beginning of December, some sixty men had registered, representing twenty-four different Unions. Five of them are full time Union Staff Officials. While these men are engaged in twenty-five different industries, thus far management is not represented.

The four main subjects of study are: Labor Ethics, Labor Legislation, Public Speaking, Parliamentary Procedure.

The subjects will be taught by Rev. Wm. McCClinton, C.M., Professor in Mary Immaculate Seminary; Mr. Hugh P. McFadden, Attorney of Bethlehem; the Rev. Henry J. Huesman, Principal of Central Catholic High School, Allentown, and Mr. August Concilio, Attorney, also of Bethlehem. The Rev. Joseph F. May will act as Director of the organization and the outlined course of study. The interest of those attending the course is so gratifying that it appears the Institute will be continued indefinitely.

Co-operation

Centennial of the Rochdale System

TO the various events, previously reported, arranged by Catholic groups in our country with the intention of commemorating the foundation of the Rochdale system of Co-operation a hundred years ago, we must now add the meeting conducted at Notre Dame, Indiana, towards the end of November.

Most of the speakers stressed the services co-operation is capable of granting productive property and of returning ownership to those engaged in the production of commodities. Most Rev. A. J. Muench, honorary chairman of the Catholic Committee on Co-operatives, stressed the idea that the people who have been deprived of productive property, are asserting themselves. "And that, strange as the word 'proletariate' may sound to American ears, the 'have-nots,' or the proletariate, have begun to assert themselves politically." If Collectivism is to be avoided, we must insist that workers be granted a more equitable share of the fruit of their efforts. Co-operation is one means toward this end.

Another speaker, Mr. I. H. Hull, Manager of the Indiana Farm Bureau Co-operative, claimed his organization was "restricting ownership to the farmers and keeping the buying power at home in the community." He pointed out that the farmers of his State had acquired the ownership of oil

plants, refineries, seed mills, and many other producing and distributing establishments." Speaking on "Government and Co-operatives," Congressman Jerry Voorhis made his own the policy that the Government, while establishing the legal framework necessary for the operation of co-operatives, should not attempt to control the economic efforts of the people, and least of all of co-operatives.

The Conference was addressed also by Mr. John Carson, Director of the Washington Office, the Co-operative League of the USA, Mr. Hugh Reichard, Consumers Division of United Automobile Workers of America, and Mr. J. H. Rightely, Vice-President, Central States Co-operative, who represented the Auto Workers of South Bend. They discussed the present attitude of organized labor towards consumer's co-operation, something neglected by Labor in our country.

Rev. Leo Ward, C.S.C., arranged the conference, which was welcomed to Notre Dame by Very Rev. J. P. Hugh O'Donnell, C.S.C., the University's President.

The Student Clubs at St. Meinrad's Major Seminary, St. Meinrad, Indiana, sponsored even a Co-operative Week, which came to a close on December 4. The event was, as it were, the culmination of a year's study of co-operative principles and practices by the members of the groups partici-

pating. The program, which was intended to demonstrate the possibilities, present and future, of the movement by means of lectures, movies, bulletin board displays, and the publication of a school paper, was primarily arranged to arouse the interest of those not yet acquainted with one of the outstanding social movements of the past hundred years. According to an estimate, at least six hundred Priests, Seminarians and members of local Farm Boards were contacted and interested in this plan.

Great credit is due the Philadelphia Federation for having arranged on December 10th a special meeting in honor of the Rochdale Pioneers. The event was highly appreciated by an interested audience, addressed in the first place, by Rt. Rev. Msgr. Edward Hawks. The speaker discoursed on the principles, the practices, and the scope of the co-operative movement. He was able to illustrate his remarks by his observations of the co-operative endeavors, engaged in by the fishermen of Nova Scotia, among whom Msgr. Hawks had recently sojourned. While they were formerly subjected to the prevailing usurious methods of the market, they now control the marketing of fish, with the result that not the fishermen alone but also the communities in which they reside, have benefited from their economic emancipation, brought on largely by parish Priests.

A second speaker, Miss Mary E. Arnold, Secretary, the Philadelphia Area Co-operative Federa-

tion, spoke on the Origin of Co-operation, as conceived by the Rochdale Pioneers, and the extension of the movement and system to all parts of the world. "It is definitely a Poor Man's organization," Miss Arnold concluded, adding "your Church can aid greatly this movement, for it is by the religious principle, which inculcates the belief in the brotherhood of man, that the movement will best succeed."

The operation of the Catholic Institutional Co-operative Association was explained to the audience by Mr. Paul Sacco, one of its members. He related that some Catholic institutions in the Philadelphia area had found it difficult to market their surplus crops. The Association made it possible to conserve their products and distribute them to other Catholic institutions in a manner beneficial to both. Mr. Sacco also pointed out that all member bodies have benefited by co-operative buying of a diversified list of goods.

Finally, Mr. John K. Killeen described the policy adopted by a Co-operative Store in New Hope, Pennsylvania, opened six years ago. Connected with the store is a Co-operative Refrigerating Plant, with locker space available and patronized by members of the community.

Because of the interest aroused in the subject by the speakers, Mr. Charles F. Gerhard, President of the local Federation, announced finally that further conferences on Co-operatives and the Credit Union would be conducted in the future under the Verein's auspices.

A Youth Problem

Our Responsibility for Juvenile Delinquency

IF some of the good people, horrified by the frequency of juvenile delinquency, were as ready to act as they are to talk, they would take to task public officials who neglect to enforce laws intended for the protection of the family and the child.

All over the country young boys are permitted to work at night in ten-pin alleys, without interference by public authorities. We know of a complaint addressed to the mayor of one of the largest cities of the middle-west, which was by him referred to the chief of police. After three months this official has not yet made reply to the communication, which stated the National Child Labor Committee had pointed out his city as one where this abuse was most common.

More recently we have come across the observation of an English writer, engaged in conveying his impressions of America's Sybaris to his countrymen. Having left the "Brown Derby," evidently a Hollywood night club, his American companion driving her car, so she relates, "picked up a couple of grimy urchins standing on the sidewalk and we took 'em where they wanted to go. After we'd dropped them, she said: 'One day I picked up a kid, asked him what he did, said he picked up pins in the bowling alley—he was about ten years old—said he was making twenty or thirty a week (dollars)—soon his old man would be able to lay off.'"

Does Mr. Everyman ever stop to consider whether he would wish his boy or little brother to be engaged for many hours, late into the night, setting up ten-pins? Fatigue, which has a toxic effect on the human system, is bound to

overtake a child who, after spending six hours in a school bench, continues to exert himself physically for a number of hours more. And that in an atmosphere loaded with tobacco smoke. Is it possible for a boy who keeps late hours in a bowling alley to comply with the demands of his teacher? His occupation at night and the results of fatigue will be reflected in his conduct in the classroom. Reprimands and punishment may cause resentment in the boy, and this may be the starting point of delinquency. Possibly the pin-boy's home environment is none too favorable; one thing leads to another, until the victim of circumstances reaches the Juvenile Court. From that time on the "good people" are, of course, disturbed and begin to think, "something should be done about it." Since they assume the lad

must have parents, it is on them they place all the blame. Part of which should certainly be assigned to the community and public authority.

Delinquency is a symptom which reveals that society is sick. A number of factors contribute to its existence. One of these is the diminution of the father's authority, which manifestly exists not only for his own sake and for the sake of his children, but for the sake of the community as well. It is, indeed, the first principle and prime root of the family, the foundation of society and the State. But this very root has been seriously injured by those who have made light of the father's headship in the family. Faced by the menace of delinquency they blame before all the family they have undermined by every means possible to them.

Apostolate of the Sea

A Club for Seafaring Men

IT is not with great strides the Apostleship of the Sea has advanced in our country. But a beginning has been made and one may hope that new clubs or hostels will be added to those now in existence.

A comparative newcomer to the movement is the Catholic Maritime Club of New Orleans, conducted under the auspices of the St. Vincent de Paul Council of New Orleans, in conjunction with War Relief Services of the NCWC. It welcomes seamen in its own home—an essential need in all large ports—where they are offered, in addition to beds and showers, wholesome entertainment, writing and reading rooms, good food and refreshments, and other facilities not provided in cheap lodging houses.

Not at all of minor importance for the seafarers, strangers to the city, is the Catholic Directory supplied them by the Club. It gives desirable information regarding location of church-

es throughout the city, and that in the most practical manner. The entire riverfront of the Crescent city is shown on a map, with all of the docks, elevators, warehouses, etc. This part of New Orleans the seaman knows; farther uptown, if this term may be applied to New Orleans, the churches as well as the streets leading to them are shown. On another page, thirty-five Catholic churches "nearest the docks" are listed, together with their exact location and the hour of Masses on Sundays and week days. The seamen are also made aware of the churches where confessions are heard in foreign languages.

The New Orleans Catholic Maritime Club is affiliated with the Apostleship of the Sea, which almost from the beginning enjoyed the particular favor of Pius XI. Its chaplain is Fr. Thomas A. McDonough, C.S.S.R., who participated in the first conference of priests engaged in this work in the United States, conducted at Brooklyn in November, at the time of last year's meeting of the National Catholic Charities Conference.

Failure in Mutual Aid

Attorneys' Credit Union Dissolved

IT is certainly to be desired all the reasons responsible for the liquidation of the Lawyers' Credit Union of Erie County, New York, should be made known. It would add to our knowledge of the difficulties which may in some cases militate against the organization or successful operation of a thrift and loan association based on co-operative principles.

According to available information, Nathan

Rooney, the organization's president, ascribed its dissolution, so it is reported, to "lack of interest in the undertaking on the part of the attorneys" of Buffalo. But this is hardly the whole story; possibly a Credit Union is not adapted for the needs of attorneys. Or must their indifference, at least in this particular case, be attributed to a lack of the spirit of mutual aid? The Union will, however, pay off "one hundred cents on the dollar."

SOCIAL REVIEW

Catholic Social Action

EARLY in the Fall no less than seven Diocesan Labor Schools were re-opened in Kings and Queens Counties, Diocese of Brooklyn. Some of the schools have operated for several years and are therefore offering advanced courses in addition to those of a primary nature. Apparently the programs vary greatly.

In one of the schools, Parliamentary Procedure and Public Speaking will be taught regularly while a series of lectures by visiting teachers is contemplated. In another, an attorney will teach a course intended to promote understanding for "Present Day Social and Labor Legislation," while a woman will teach simple Economics for Consumers. The Ridgewood Council School, conducted under the auspices of the K. of C. Council of that name, offers a course in Labor Laws and Economics. St. Michael's Labor School will feature Social Legislation and Presentation School, Public Speaking and Parliamentary Law.

Only three of the seven schools are paying attention to the important subject of Ethics. At Our Lady of Perpetual Help, Farrem, Rev. Joseph Oberle, C.Ss.R., teaches Labor Ethics while Colon Council School, conducted by the K. of C., offers a course in Ethics, as does the Ridgewood Council School.

FROM Friday the seventeenth to Monday the twentieth of November, the National Conference of Catholic Charities conducted its annual Congress in Brooklyn, N. Y. From small beginnings, inaugurated by the late Msgr. William Kerby, these meetings have developed into one of the major Catholic annual events observed in the United States. The program is vast and grants attention to every phase of organized charity. The Society of St. Vincent de Paul conducts its annual meetings at the same time and in the same city with the NC of CC.

Monsignor John O'Grady, who has directed the Conference for the past twenty-five years, was honored on this occasion by a dinner meeting. From the very beginning, the Proceedings of these Conventions have been published in book form: they now constitute a stately row of volumes containing a vast amount of information on the development of Catholic charity in our country.

THERE are all told 105 Sword of the Spirit branches, says the report submitted to the annual meeting, conducted in London early in the Fall. About 50 maintain a full and continuous program of organized activities. Outside of Great Britain, i. e., overseas, there are said to be about 35 branches, 14 of them civilian, the others in the Middle East in the Royal Air Force.

The organization's official publication, *The Bulletin*, is printed in an edition of 9,045 copies; 6,526 copies being sent abroad and 2,519 distributed at home. On co-operation with other Catholic societies, the report says that there now exists a Joint Committee of the Sword and the Catholic Social Guild, and this has resulted in full knowledge of one another's activities as well as joint publications.

Medical Training for Missionaries

UNDER the auspices of the Christian Medical Council for Overseas Workers, two courses in the rudiments of medicine, for non-medical Missionaries, are to be conducted in New York City during two semesters. The first one will end on January 26, 1945, while the second begins on the second of February and will terminate on the fifteenth of June of this year. These courses will offer instruction in hygiene, tropical sanitation, community health measures, first aid, home nursing and the elements of preventive and curative medicine and minor surgery.

The purpose of the course is to provide training along the lines indicated above, which may be put into practice by non-medical Missionaries in tropical and sub-tropical areas, where competent medical aid is not readily available. Its aim is to enable missionaries to conserve their health, prevent the spread of disease in the communities where they live and work, and to render intelligent and effective service to those who are sick.

Southern Tenant Farmers' Union

IT is said, the Southern Tenant Farmers' Union Convention, conducted at Little Rock, Ark., was attended by 124 delegates from eleven southern States. N. L. Mitchell, president, addressed telegrams to William Green, President of the AFL; Phillip Murray, President of the CIO, and to James G. Patton, President of the National Farmers Union, urging co-operation in organizing a national farm labor union extending social security laws and federal protection, and the right of collective bargaining to farm workers.

The telegram also stated that "Due to rapid mechanization of cotton production and plans for manufacture of mechanical cotton pickers in 1945, it is necessary for thousands of white and Negro workers to migrate to other areas." Both sections of organized labor and the progressive National Farmers Union were urged to use their influence to secure the immediate opening of government owned lands in the West for the resettlement of dispossessed farm families of the South.

Rural Fire Hazards

APPROXIMATELY 3,500 persons annually lose their lives in fires occurring on farms; property losses are estimated at one hundred million dollars, according to information supplied by the Department of Agriculture.

Responsible for almost 85 percent of the total losses from farm fires are eight main causes: defective chimneys and flues; sparks on combustible roofs; lightning; spontaneous combustion; careless use of matches; smoking; careless use of gasoline and kerosene; defective and improperly installed stoves and furnaces, and faulty wiring and misuse of electrical appliances.

Alcoholism

CLINICS, sponsored jointly by the Yale University School of Alcohol Studies and the Connecticut Prison Association, were opened last spring in Hartford and New Haven, to diagnose and advise alcoholics referred to them by social agencies or individuals. These clinics are especially designed to assist probation officers and other court officials in the disposition of alcoholic offenders and the reduction of the number of offenses committed by them.

The project, considered the first of its kind in the United States, has the approval of the Connecticut Medical Society.

Government Corporations

SENATOR BYRD'S Committee on Government Corporations reports a further obstacle: 44 Government corporations with available borrowing power of \$33 billion; current loss \$103 million; 70,000 employees scattered all over the world; practically no current control by Congress, Treasury, Budget, or General Accounting Office.

Here private business meets a competitor with practically unlimited Government credit at low interest rates; the privilege of free mail; in many cases freedom from all taxes except on real estate; no need to show a profit.

Increase of Illegitimacy

DEPARTMENT of Labor figures reveal that more than twice as many illegitimate children were born in 1944 as in 1942. The ratio now is one in 12 against one in 25 two years ago. While organized groups are fighting for State laws to insure that approved agencies arrange adoptions, the Child Welfare League reports that more and more unwed mothers are keeping their babies.

"A new problem of the war is the fact that children are born to married women whose husbands have been long overseas," says Henrietta L. Gordon of the League. "An interpretation of the law is required to determine whether the mother may proclaim the child illegitimate so that she may release it for adoption without her husband's knowledge. The problem requires a re-examination of all social and moral values," whatever that may mean.

Smaller Families

COMPARISON of the figures of the Census of 1940 with the statistics of 1930 indicates a decided trend away from large families, and increase in the proportion of childless families. Between 1930 and 1940 the proportion of all families with one or more children under 21 years old decreased from 61.2 percent to 55.7 percent. The percentage of families with three or more children decreased even more; in 1940, only 18.1 percent of the families had three or more children under 21 years old, as compared with 24.3 percent in 1930.

In the case of children under 10 years old, the decline was still more pronounced. Only 6.4 percent of all families had as many as three children under 10 in 1940, as compared with 10.1 percent in 1930. Slightly more than one-half of the families having children under 10 years old in 1940 had only one such child.

Exploitation of Child Labor

EMPLOYMENT of smaller boys in bowling alleys should not be tolerated. Unfortunately, public authorities are quite apt to refuse to enforce the ordinance which prohibits the employment of juveniles at night. A successful attempt to meet this situation was undertaken recently by the Children's Division of the Utica (N. Y.) Council of Social Agencies at the suggestion of the Labor Department after two juries had failed to reach a verdict on a bowling alley case. The Children's Division laid the facts before community leaders, groups and agencies, asking them to send representatives to the court when the case came up again. The result was that fifty representatives of schools and other community agencies and groups, were present in the court room when the case came up for the third time, in contrast to a few bowling alley operators who usually constitute "the public" in such cases.

This evidence of public opinion had immediate effect on the jury which promptly came in with a verdict of guilty. A similar verdict was secured in a second case with almost equal promptness, even though a smaller

group was present. As a result and at the request of the Utica proprietors, the Eastern Bowling Alley Proprietors Association called a meeting which decided on finding ways of meeting their problems under existing legal standards.

Rural Electrification

SUPPORT of the rural electrification program and its expansion was pledged in a resolution adopted at the 2nd National Convocation on the Church in Town and Country, conducted under the auspices of the Federal Council of Churches of Christ in America, on November 14-15-16 at Elgin, Ill. The text of the resolution follows:

The (National) Convocation on the Church in Town and Country goes on record recommending the development of a "co-operative economy" in the rural United States as an exemplification of democracy "de facto." This Convocation notes the extension of electric power and its consequent comforts and services to 2,557,000 rural farm families and many rural non-farm homes through electric utilities and member-owned rural electric co-operatives, since 1936, and commends all of those individuals who expended their effort in the rural electrification venture and the United States Government for making this development possible. It recommends the further extension of this service to the remaining farm homes in America through the present and additional rural electric co-operatives and furthermore the development of similar type of services for telephones.

Farm Production Pattern

SUGGESTED total crop acreages for 1945, although smaller than the goals for 1944, amount to nearly 364 million acres, as compared with an estimated 360 million planted acres in 1944. The individual goals provide a continuance of 1944 levels for most of the more important crops. Goals are somewhat below 1944 plantings for some crops and somewhat above 1944 in a few cases where prospective demand still requires upward adjustments. Livestock goals call for slight increases in number of pigs farrowed, in milk production, and in cattle slaughter—to reduce total cattle numbers. They suggest a decrease of about 16 percent in egg production.

War Food Administrator Marvin Jones has told farmers: "To allow a margin of safety in case of adverse weather and to assure maintenance of our reserve stocks, we will need to plant about the same total acreage as in 1944. We cannot risk the possibility of a shortage. We are planning to have enough in total, with full consideration for all factors, and we know we can count on farmers and ranchers to meet the necessary goals."

Mechanization of the Farm

THE indorsement of mechanical cotton farming was voted by a group of Mid-South cotton planters at a meeting in the court house in Clarksdale, Mississippi, November 1, following a demonstration at the Hopson plantation of mechanical cotton pickers and other equipment. Appointment of committees to press for steel and labor allocations to bring about the production of a greater number of pickers, mechanical choppers and other machinery needed for next year, was authorized.

The meeting was attended by approximately 300 cotton planters, who voted unanimously in favor of mechanization when statistical reports provided by the Coahoma County agent revealed that:

1. Picking costs, through the use of mechanical harvesters, had been reduced to the point where they are about \$5 a bale, compared with the \$30 to \$40 a bale cost in the Mississippi Delta for hand-picked cotton;
2. Loss of grade through trash amounted to from three to five cents a pound, or \$15 to \$25 a bale, with a result that even with the loss of grade, the mechanically-picked cotton averaged \$16 a bale more profit than the hand-picked.

A. F. of L. Program

JUST about the strongest attacks of the Convention were directed at the 'Little Steel' formula and other wage-shackling policies of the Administration," the organization's *Weekly News Service* declared after the New Orleans Convention, the sixty-fourth in the history of this powerful labor body. According to the same source the following five decisions by the Convention are outstanding:

- 1—To authorize President Green to lead an AFL committee to the White House to impress upon President Roosevelt the urgency of a break in the wage freeze for immediate justice to American workers and to buttress post-war purchasing power.
- 2—To call for new conferences to bring about a united labor movement in America by reaffiliation of CIO Unions and the United Mine Workers' Union with the AFL.
- 3—To draft concrete steps to boost production of vital war equipment items in which shortages now exist.
- 4—To strongly reaffirm the Federation's policy against job discrimination because of race, color or creed.
- 5—To refuse to participate in a so-called "World Labor Conference" called by the British Trades Union Congress because "dual" organizations and unions that are neither bona fide nor free were invited to participate.

HISTORICAL STUDIES AND NOTES

ST. AUGUSTINE'S AID SOCIETY OF LAWRENCEVILLE, PA.

BENEVOLENT Societies were considered by the German Catholics of the last century a necessary adjunct to their newly-organized parishes. A case in point is the St. Augustine's Aid Society of Lawrenceville, Pa.¹⁾ St. Augustine's congregation was first organized in April 1860. On June 22, 1862, the corner-stone of the church was laid and on November 26, 1863, the church was dedicated. Nine months earlier the Benevolent Society had been organized in the parish (March 1, 1863), and an application for a charter duly entered at Court (April 4, 1863). It reads as follows:

Charter of the German Roman Catholic St. Augustine's Aid Society, Filed April 16, 1863

The undersigned citizens of the County of Allegheny, State of Pennsylvania, having with others, united together in an association for the purpose of aiding each other are desirous of procuring a Charter of Incorporation and for this purpose they have agreed upon the following as the main object and conditions under which they desire to become so associated.

This Corporation shall be known under the name, style and title of: THE GERMAN CATHOLIC ST. AUGUSTINE'S AID SOCIETY OF LAWRENCEVILLE. Its objects shall be the mutual aid of the members thereof in case of sickness, deaths in the family or other unforeseen misfortunes. It shall have such Board of Officers to be elected by ballot as shall be designated by the members for the purpose of carrying out the objects aforesaid and shall be governed by such Laws or By-Laws, not at variance with the Constitution and Laws of the United States and the State of Pennsylvania or with this Charter, as may from time to time be passed by the members or by the officers, in the proper exercise of their function as such.

This Corporation shall have power to make and use a corporate seal, and the same to alter or destroy at will; to sue and be sued by its corporate name, to receive and take property, real, personal or mixed, by donation, gift, bequest, purchase, grant, or otherwise, and hold the same, subject

however to such limitation as to the value thereof as so by law provided and generally to have and possess all powers belonging and appertaining to bodies corporate, under the Act of Assembly and Laws of the Commonwealth of Pennsylvania for such case made and provided. In witness whereof the parties aforementioned have hereunto set their hands this fourth day of April, A. D. one thousand eight hundred and sixty-three.

Anton Happe, President
Thomas Lindenfelser,
Vice-President
John Kraus, Secretary
Gabriel Weisser,
Treasurer
Peter Gudenbur
Leonhard Vogt
George Baust
Johann Frauenholz
Johann Adam Hofmann
Xaver Burkhart
Johann Schoepf

Michael Helbling
John Elsaesser
Jacob Elsaesser
Alexander Wirth
Jacob Dietz
Jacob Helbling
Jacob Wagner
Hermann Niehaus
Jacob A. Fuhrer
Peter Schrankel
John Wirth
Karl Geiselhart
Joseph Hart

And now to wit, April 11th, A. D. 1863, this application of the German Roman Catholic St. Augustine's Aid Society of Lawrenceville for a Charter of Incorporation having been presented to the Court of Common Pleas of Allegheny County, now sitting, wherein are set forth the same object, articles and conditions of association of said Corporation and the same having been examined by said Court and the object, articles and conditions therein set forth appearing to be lawful, and not injurious to this Commonwealth or Community:

It is hereby ordered and decreed by said Court that the said application be filed in the Office of the Prothonotary of said Court and that notice thereof be inserted in the *Pittsburgh Republicaner*²⁾ for three weeks (weekly insertions) and if no sufficient reason be shown to the contrary, said Court will grant said Charter at the next term of said Court.

By the Court.

And now June 8th, 1863, it appearing to the Court by due proof that the foregoing order of the 11th of April, 1863, in this matter relating to the application of the St. Augustine's German

¹⁾ Lawrenceville, mentioned in the Charter, was a borough situated three miles above the Pittsburgh of 1863. In 1868 it became part of the city of Pittsburgh Pa.

²⁾ *Der Republikaner* was the weekly which in 1854 was founded by Father Lawrence Holzer, C.Ss.R. (died 1876 at Rochester, N. Y.) for the German Catholic people of Pittsburgh and vicinity. This publication was first issued three times each week, then daily, and then once a week. Finally it was replaced by the *Pittsburgher Beobachter*.

Roman Catholic St. Augustine's Aid Society for a Charter of Incorporation has been complied with by publication in the *Pittsburgh Republican* and filing as therein directed and no objection being made and no reasons shown to the contrary, it is hereby ordered and directed by the Court that the persons whose names are subscribed to the instrument aforesaid, and those associated with them by virtue thereof, become and be a body Corporate under the name and style herein set forth, with the rights and immunities thereof, according to the articles and conditions in said Instrument or Charter set forth, and upon said Instrument being recorded in the Office for the Recording of Deeds, etc., in and for Allegheny County, which is hereby directed to be done.

By the Court

From the Record

Henry Eaton, Recorder.

Recorded June 17th, 1863, in Charter Book, vol. I, page 328.

The German Roman Catholic St. Augustine's Aid Society carried out its beneficial mission for twenty-five years. On March 4, 1888, the society celebrated its twenty-fifth anniversary of foundation with great solemnity in St. Augustine's Church and then it disappears from the scene. The church records showed liberal donations by the Society. How much money the society spent in sick and death benefits and other charitable works cannot be known owing to the disappearance of the account books. We may safely estimate that from \$15,000 to \$20,000 were expended for such purposes. The similar benevolent society, chartered as German Roman Catholic St. Raphael's Beneficial Society had expended for similar charitable purposes during the first twenty-five years (1869-1894) \$18,898. The St. Augustine's Aid Society surely did not spend less.³⁾

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

Warning to Prospective Emigrants

THROUGHOUT the eighteenth and nineteenth centuries conditions on board of ships which brought emigrants from British and continental ports to American shores were bitterly complained of. However, little was done to remedy existing evils until well into the nineteenth century.

The warning issued by the German Society of the City of New York, organized in the eighteenth century for the purpose of protecting and aiding immigrants of German nationality, is of importance, because it undoubtedly influenced legislation intended to abolish existing abuses.

We are particularly well informed on the terrible conditions the Commissioners of Emigration of the State of New York found to exist on the ship LEIBNITZ. Frederick Kapp, one of the Commissioners, wrote an article on the question which was later reproduced in his work *Aus und Ueber America*, published in Berlin in 1876.

The "Warning to Prospective Emigrants," published on January 25, 1868, by the German Society, whose first President was the distinguished Revolutionary General von Steuben, states:

"We have repeatedly called the attention in our Annual Reports to the heavy mortality which prevails regularly on the sailing vessels plying between Hamburg or Antwerp and New York. We had expected the ship-owners would be induced thereby to provide their ships in future with good water, victuals and medical supplies in such quantity that no shortage would occur, should the voyage across the ocean be prolonged. We trusted that our reminders would also have the good effect of correcting several other evils, as for instance the lack of a competent physician, the over-crowding of the rooms, the bad ventilation and the inadequate cleaning.

"To our great regret, we were disappointed in our expectations. The arrival of the ship GIUSEPPE BACCARICH last summer with eighteen deaths and the arrival a few weeks ago of the ship LEIBNITZ, with a record of one hundred and five deaths on board, together with the miserable condition of the surviving immigrants and the reports which they gave about their sufferings and privations while crossing the ocean, have forced upon us the conviction that it is labor lost to appeal to the sense of humanity of the ship owners of A. Strauss & Co. in Antwerp, who had sent out the GIUSEPPE BACCARICH, and N. M. Sloman in Hamburg, who had despatched the LEIBNITZ.

"There is only one means left to us to prevent, as far as it is in our power to do so, such suffering and loss of life in the future. We are making use of this means now by warning prospective German emigrants most earnestly to avoid embarkation on the vessels of Messrs. Strauss & Co. in Antwerp and of Mr. N. M. Sloman in Hamburg.

³⁾ *Souvenir commemorating the Diamond Jubilee of Saint Augustine's Church, Pittsburgh, Pennsylvania. Pittsburgh, 1938, pp. 138-139.*

"There is reason to presume that in the future these owners will have their ship lines advertised by agents and brokers who will refrain from mentioning the names of the companies. As far as it is known here, Mr. N. M. Sloman controls all sailing vessels which ply between Hamburg and New York. We advise, therefore, all prospective emigrants not to travel via Hamburg on Mr. Sloman's ships. In case they travel via Antwerp, all emigrants are advised to avoid all sailing-ships and steamers which are in any way connected with A. Strauss & Co.

"We have repeatedly called the attention of prospective emigrants to the fact that they should travel on steamers, if at all possible. The money which they save by cheaper passage on sail ships is more than lost through the longer time of the voyage, through the greater dangers threatening them and by the suffering and privations to be endured.

"Finally we repeat the warning, published time and again, that prospective emigrants should beware of buying rail-road tickets in Europe, which are alleged to be good on American rail-roads: We warn especially German emigrants in this regard against J. N. Faas in Havre and against his sub-agents in southern Germany.

"We hope that the German papers will give widest publicity to the above warning."¹)

New York, January 25, 1868. Die deutsche Gesellschaft der Stadt New York.

Phil. Bissinger, President.
W. Wallach, Sekretær.

Collectanea

AMONG books donated to our Library of German-Americana during the past month was a copy of the "Major Orchard" by the Capuchin Father Martin of Cochem, published in 1759. The volume of 672 pages, plus an index, is bound in leather and locked by an ornamented baroque chased brass clasp, silver plated. The interesting book was donated by a lady of Baltimore, whose forbears had brought it with them from the old country to the new.

It was added to a collection of similar interesting prayer and devotional books which crossed

the ocean with the men and women who came to the United States from the German speaking parts of Europe in the eighteenth and nineteenth centuries. They are small but significant monuments of their faith and of their practice to make use not alone of ordinary prayer books but also of standard devotional works. Such, for instance, as "The Life and Doctrine of Jesus Christ, the Son of God, the Son of Mary, in accordance with the four Gospels, Properly Compiled by Rev. Fr. Anton Steyerer, a Priest of the Society of Jesus." Our copy is of the second edition, published at Erfurt in 1744. The book, of 915 pages, small octavo, well preserved, was also recently received as a gift to the Historical Library.

In each volume of this kind there is inserted a slip containing the donor's name and stating that it is one of a type of prayer- or devotional books brought to our country by the German Catholic pioneers of the nineteenth century.

Among the desiderata for the CV Library of German-Americana have been the periodicals devoted to pedagogics and education, published over a number of years in the interest of the teachers and organists employed in German Catholic Parishes of our country. At last it has been our good fortune to obtain, through the efforts of Mr. Joseph Grundle, of Milwaukee, five volumes of the *Zeitschrift für Kath. Lehrer und Erzieher*, and five more volumes published in German with the headlines *The Teacher and Organist*. Unfortunately, it is not possible to determine either the year or the place of publication. Probably this information was available on the covers and these covers were discarded by the bookbinder, who should have known better. But we believe that the ten volumes were brought out in the eighties of the last century.

Together with these ten volumes, our collection obtained nine volumes of the *Teacher and Organist*, published in English. The earliest volume is number six, published in 1895. The earlier volumes are lacking, unless the five printed in German text under the English title must be considered the forerunners of the volume brought out in the year mentioned. For the rest, we have all volumes from the eighth to the sixteenth, with the exception of volume twelve. We of course desire to complete this interesting publication and would be grateful for further donations.

¹) Tr. from *Der Freiheits-Freund*. Pittsburgh, Saturday, February 1, 1868, p. 2).

Book Reviews and Notes

Received for Review

- Furfey, Rev. Paul Hanly, Ph.D. *The Mystery of Iniquity*. Bruce Publishing Co., Milwaukee, Wis., 1944. 192 p. Price \$2.00, cloth bound.
- Georges, Norbert, O.P. S.T.Lr. *With Blessed Martin de Porres*. The Blessed Martin Guild, New York, 1944. 231 p., paper cover.

Reviews

- Schuster, George N. and Bergstraesser, Arnold. *Germany: A Short History*. New York, W. W. Norton & Co., 1944. 238 pp. \$2.75.

THE authors of this little book have chosen the most difficult approach to their subject. Instead of either giving a mere recital of facts, or presenting a discussion of a selected list of problems presented by German history, they have preferred to combine both: Mention all facts essential to a balanced view of German history, and yet discuss them in such a manner as to shed as much light as possible on the complex issues involved. The result is highly successful. It presupposes a remarkable intellectual discipline, which alone could permit the discussion of so many matters on such a limited number of pages. Besides, by treating events as they presented themselves in the process of time, the authors have given the reader a clear impression of what history actually is: the final result of a never-ending stream of the effects produced by factors small and large, desired or not desired on the part of the actors on the historical stage, necessary in the sense of a logical result of circumstances; or accidental in the sense that a variation in the acts of an individual or a group could have achieved an effect quite different from the one which was actually brought out. In such a treatment there is none of the cheap "thrill" produced by the detective-story type of historiography which explains things in terms of "conspiracies," but there is the tension contained in the real drama of history, enlivened by great literary skill.

The first writer, Dr. Bergstraesser, treats the period up to the first world war. He is at his best in inter-relating cultural and political history. His treatment of social and economic history is somewhat weaker. In dealing with the reformation (pp. 50-51) he might have emphasized, as Harnack did, that in the attack upon "the hierarchic tradition" there was, instead of an attempt at "reform," the revolt of individualism against universalism. The spirit of individualism had then begun to conquer economic life, and it alone explains the success of Luther in Germany as well as of Calvin, Zwingli and other reformers the world over. There is, however, a remarkable serenity in Dr. Bergstraesser's discussion of the medieval struggle between pope and emperor, and much wisdom is contained in his statement that "the Germans were the last among the European nations to turn toward the idea of a national state. The German people became Christian before they knew they were Germans" (p. 29).

The sections written by Dr. Shuster have a greater burden to carry because they deal with the more controversial material. The author, however, has repeated-

ly been in Germany, and had the opportunity to form his opinions on men and measures while the men were acting and the measures being carried out, with the result that he does not have to rely upon that curious kind of hindsight, enlightened by propagandistic preconceptions, from which most of the current literature on Germany suffers. There is no attempt at simplification in the book; controversies are sidestepped and facts are stated as they were. Dr. Shuster's characterizations of the statesmen of the Weimar Republic (see, for example, the analysis of the complicated character of Erzberger, pp. 121-2) are scrupulously fair and form a splendid contrast to that unadulterated slander to which apparently the statesmen of any lost cause become the victims. It is another great advantage of the book that the author is keenly aware of the political significance of the social and economic developments of the period. All important points are covered, and it is interesting to note that when it comes to judging as complicated a matter as the German inflation (pp. 163-4) he knows where to place the emphasis without resorting to any technical language.

The book of Shuster and Bergstraesser has a particularly important mission to fulfill among the Catholics of this country, to whom certain volumes have been recommended by Catholic agencies which both in their motivations and in their effects constitute a wholesale denial of the ideals of the papal peace program. Besides, this little volume lends itself excellently to use as a text. It contains the most important facts, and it also stimulates independent thinking.

FERDINAND A. HERMENS

University of Notre Dame
South Bend, Ind.

- Levy, Rosalie Marie. *Thirty Years With Christ*. P. O. Box 158, Station O, New York 11, N. Y. \$2.

Many have a definite distaste for autobiographies. Few, I believe, will feel thus toward *Thirty Years With Christ*. As a matter of fact, one is hardly conscious of the 'auto' note at all. Since her conversion, Miss Levy, besides her active lecture apostolate, has written several books all stressing the sublimity of the gift of Faith and urging on the apostolate for the conversion of the Jews. The same high motive informs the story of her life.

Briefly and interestingly the author gives the salient details in her struggle toward God, in her conversion, in the convert's efforts to find her proper place within the Fold, in the works she has been able to perform as a Catholic. Particularly interesting is the account of her experiences in unmasking some of those who misrepresent the Church in lectures. No less so the stories of conversions, and the correspondence with Jewish converts. There are chapters on the difficulties to conversion and on the proper approach to the Jewish mind. Nor has the author failed to insert information and addresses of the organized works of the apostolate. All of which makes this book a treasure, particularly now. It is hoped many will read it. Some will feel urged to give financial aid; all will do their bit by fervent prayers for the conversion of the children of Israel.

W. J. O'SHAUGHNESSY, S.J.

St. Mary's College
St. Marys, Kansas

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Central Bureau of the Central Verein
3835 Westminster Place, St. Louis, 8, Mo.

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SIXTY YEARS IN THE PRIESTHOOD

Most Rev. Archbishop J. J. Glennon, Jubilarian

WHILE the See of St. Louis was founded in 1826, the Archdiocese came into existence in 1847, when Peter Richard Kenrick was first made Archbishop. The distinguished prelate, who participated in the Vatican Council, occupied the chair of St. Louis until his death, on March 4, 1896. His successor, Archbishop John Joseph Kain, died on October 13, 1903; nevertheless St. Louis has had but four Bishops and Archbishops in a hundred and twenty years.

St. Louis' third Archbishop, Most Rev. John J. Glennon, has been granted the rare favor of celebrating the sixtieth anniversary of his ordination to the Priesthood, on December 20. During his long reign, the jubilarian has endeared himself to his spiritual subjects as a wise, tolerant, efficient shepherd of his flock, who has accomplished remarkable things. Although a grand Cathedral, a Seminary and pro-Seminary, and a large number of other buildings are that many monuments to his ability and foresight, it is rather the growth of parishes and the extension of the school system testify to his unflagging energy and zeal. And withal, these plans were carried out as quietly as a sapling develops into a sturdy tree.

Archbishop Glennon's was never a "centralized" power, as it were; he directed and counseled, but did not drive with the aid of a curb. It is for this reason there exist in St. Louis so many charities and cultural endeavors, of which the Central Bureau is one. His attitude was that of a wise father toward his grown sons, who voluntarily seek his advice, knowing it will profit them.

The Central Verein has many reasons to be grateful to Archbishop Glennon, who has honored us in many ways, but particularly so be deigning to act as our Episcopal Spiritual Director. It therefore behooves all members to remember at this time the Archbishop of St. Louis in their prayers. Let us ask God to sustain him and to lengthen his years.

The Chaplains Say

CALLS from Chaplains for brochures, books, rosaries and medals continue to reach the Bureau with every mail. In two days, December 12 and 13, no less than 71 cartons and packages were sent on their way in response to their appeals.

We know, from replies received, that our shipments are put to the best of use. "Here at the Base," writes a Chaplain in the Navy, stationed on the West Coast, "I have a large pamphlet board which is very popular. It is located in the Reading Room and near the Library and my office. Several hundred men pass through daily and I'm always trying to fill the board which holds ninety varieties. Marriage and Purity seem to be the most popular topics. In addition to the above board, I also supply ships in the Port which now surpasses even . . . in tonnage. So if you will send me a supply of your pamphlets, I shall certainly get them into circulation. Any other reading matter you have will also be welcomed."

Not a few of our shipments go overseas. "Can't express my appreciation and thanks for the batch of rosa-

ries which arrived here the other day after long travel time from the States," writes a Chaplain stationed in a hospital. "In a small way," he says, "I can return your generosity by remembering you all in my Masses in dismal Assam, India."

From a U. S. Naval Hospital in our country there came the following acknowledgment: "We have received the two boxes of your pamphlets, and have been distributing them through the Hospital. We fully appreciate your generous help, since we have a fairly large group of patients and a rather large turn-over."

"My full time job is that of Auxiliary Chaplain to the U. S. Marine Hospital at . . .," writes a Passionist Father. "Here I labor long before winter's dawn of the day and return in the dark of night. But we do have over a hundred Communion daily and we do contact all of the four hundred patients per diem. About half of the bedded ones are Catholics. The Coast Guard, the Spars and the Merchant Marine Sailors are Catholics to the extent of from 45 to 55 percent. We do get some literature from the . . . but we can use all we can get, for Protestants and non-religionists patronize our stands; as I notice in going from bed to bed. Whatever you can do for us, will be appreciated very much in so far as literature is concerned."

The Bureau's publications are, of course, still wanted also in Camps. Having thanked us for what he calls "a very generous supply of literature," which, the Chaplain thinks, "will prove a god-send to so many of the boys," he continues: "For some reason that has me puzzled to an extent, the Protestants have an unlimited and unceasing flow of their propaganda literature. Your charity enables me to keep my religious pamphlet stand at the . . . Hospital well stocked."

Catholic weeklies abound in information regarding the services the Chaplains of the Army and Navy are rendering the men in the Service at home, at the many stations abroad, on the battle field and on ship board. Almost nothing is said, on the other hand, of another body of Priests, those serving enemy prisoners of war in our country. Not a few of these Chaplains are parish Priests, teachers in colleges, etc., who devote part of every Saturday and Sunday to the task of providing spiritual comfort and the opportunity to attend Mass for the captives brought to our country from European battle areas. These Chaplains strive faithfully to comply with their obligations, frequently in spite of the difficulties of language and the fact that in some Camps the Nazis intimidate the Catholic minority.

Two letters written on one and the same day indicate how seriously these Auxiliary Chaplains consider their task. One, a teacher in a certain college in Alabama, wrote us: "A book of sermons in German on the Gospels or moral subjects, even second-hand, will be welcome." The other Chaplain, writing from a rectory in Mississippi states: "I personally would be thankful if you could send me some pamphlets containing short talks, or sermons, and other simple literature for my use, as I am quite green with the German language."

And these are by no means the only requests of the kind received by us in the course of the past few months. Fortunately we have been able to serve these Priests in each instance.

Distribution of the prayer book, "Trost im Gebet," continues. "You can't imagine," writes a Chaplain from California, "how delighted the German P.W.'s were at Camp . . . to receive them. And it certainly was a pleasure for me to be able to distribute them in your name."

The distribution of the prayer book is a comparatively slight task; eager to promote the spiritual and moral welfare of the prisoners of war, the Chaplains call on us for books not always easy to obtain, intended for German Priests and Seminarians. A letter from Alabama states, in this regard: "Received your three hundred copies of 'Trost im Gebet.' A Greek dictionary and three small books for our German Priest is herewith gratefully acknowledged." Again another Chaplain, the letter was written in Massachusetts, acknowledges the following service: "We were pleased to receive from you the other day one Vesperale and a missal in German. This is exactly what the German soldier was looking for."

"This is just a note of acknowledgment and thanks for the rosaries," thus runs a communication written in Maryland. "May God bless the Central Verein for this added kindness. I am sure these German boys are going back with a deep appreciation of the Catholicity of the Church and charity of its members—especially of the members of the Central Verein."

There is no need of continuing this list. Our readers are probably convinced by this time that the war work the Bureau is engaged in is desirable and necessary. But we would wish, before closing, to quote from a letter, addressed to us from a certain Bishop's House in the South, because the service we were able to render in this case would have been impossible without the co-operation of the National Catholic Women's Union. The communication states:

"We are still in need of vestments and altar linens for the German Priest. We have so many Auxiliary Chaplains out working among Military Posts that we have to use the Mass kits for them and we would appreciate your help for the prisoner situation." We felt, this request should be honored; the consignment sent was in accordance with the need referred to.

C. F. P. in New Home

ON Friday, December 8, the Catholic Family Protective Life Assurance Society, Milwaukee, held open house, from two in the afternoon to eight at night, for its members and friends. They had been invited to visit the new home on North Water Street, recently purchased and remodeled to meet the organization's needs.

The visitors were particularly impressed by the interior of the building and the practical arrangements of the offices, director's room, vaults, etc. All of these are located on the first floor, while the second story is occupied by a hall, appropriate for the use of society meetings and informal gatherings. There is even a kitchenette of sufficient size to supply light meals and refreshments.

The Catholic Family Protective Society is the second of our affiliated Fraternals to move into its own home within the past few years.

Co-operation Not Up To Standard

DEMAND for the Declaration on Nationalism and Internationalism, A Christian Interpretation, by the Bishop of Fargo, N. D., the Most Rev. A. J. Muench, and the Resolutions, adopted at the St. Paul Convention last August, has proven so far somewhat disappointing, in spite of the fact that the secretary of every society affiliated with the CV was written to and requested to call both publications to the attention of their organizations. The letter also stated that copies of the Resolutions were available free of cost and that it would be desirable they and the Declaration should be discussed in meetings in the course of the winter.

Why should what some societies have done in this regard not be possible to all of them? Writing on behalf of St. Boniface Benevolent Society of Peoria, Ill., its secretary, Mr. Chas. W. Thomas, advised us:

"We would like to have 300 copies of the Resolutions adopted by the CV at its 89th Annual Convention. We discussed them at our last meeting with the aid of our Pastor, and found this means of enlightenment very interesting. So we would wish to have these copies for distribution at the church door."

Similarly, the secretary of St. Augustine Benevolent Society of Chicago, Mr. Richard H. Ahlback, wrote us:

"We have received your letter and the members decided in the November meeting to purchase a dozen copies of the Declaration on Nationalism and Internationalism . . . We also wish for fifty copies of the Resolutions, to be distributed among our members."

Mr. Ahlback assures us in closing that the members of his Society "appreciate and hold in high regard the good and noble work the Bureau is performing."

Necrology

NOT yet seventy years old, Most Rev. Maurice F. McAuliffe, Bishop of Hartford, Connecticut, departed this life on December 16th. Death has deprived the Central Verein and its Branches in the Diocese referred to of a friend, who on more occasions than one promoted our cause by word and deed. It was before all, in 1937, the year of our Convention in the Episcopal City of Hartford, the deceased prelate granted the officers and members of the two Connecticut organizations every encouragement, to prepare and to conduct the Conventions of the CV and the NCWU. Now that Bishop McAuliffe has gone to his reward, we believe we may reveal the extent of his generosity on that occasion, when he contributed one thousand dollars toward defraying the expenses of what proved to be one of the most successful of our annual congresses in the thirties. But more valuable even than this gift, was the personal interest he took in the event and which continued until the very last hour of the Convention. His influence was exercised also for the benefit of the CV and the women's Branch of his Diocese. It is, therefore, no exaggeration what Mr. Wm. Siefen, our former President, wrote: "Most Rev. Bishop McAuliffe was one of us at all times. He was both our friend and a Life Member."

Bishop McAuliffe made his studies in our country, in

France and at the Seminary of Eichstätt in Bavaria, where he was ordained on July 29, 1900, by Bishop Leopold von Leonrod. After his return to the United States, he taught at St. Thomas Seminary in Hartford, and it is characteristic of the deceased that he should have in recent years resided, not in his Episcopal residence in the city of Hartford, but in the new Seminary which is one of the many monuments in stone which will perpetuate his memory in years to come. Appointed Auxiliary Bishop in 1925, he succeeded his predecessor, Bishop Nilon, in 1934. In one brief decade Bishop McAuliffe has left his imprint on the Hartford Diocese. Schools and learning were close to his heart; possibly it was the influence of Eichstätt which made itself felt in this regard. In fact, he encouraged every good work and every noble aspiration.

Although in ill health, Bishop McAuliffe nevertheless was active to the last. Let his memory dwell among us for a long time to come.

Death did not approach unexpectedly, when it called from this life the Abbot Martin Veth, O.S.B., at Atchison, Kansas, on December 12. The venerable prelate had been ill for a number of years and it was therefore Rome consented to the election of a Coadjutor Abbot in July of 1943.

Having come to this country in his early childhood with his parents, Martin Veth received all of his early schooling in Atchison until he made his profession in St. Benedict's Abbey in the summer of 1894. Ultimately, he completed his studies at St. Anselm's in Rome. After his ordination abroad, the young Priest returned to our country and the Abbey which he has served so well as its spiritual father and guide since 1922.

Self-effacing and retiring, and extremely kindly, the deceased exerted an influence on the fortunes of St. Benedict's Abbey which will make itself felt for many years to come. May his spirit long abide in this monastic community, which seems destined to promote Christian culture in what was the Far West when the first sons of St. Benedict undertook the task of establishing themselves on the banks of the Missouri in the days of John Brown.

Abbot Martin was genuinely interested in our Central Verein; he remembered with pleasure that his father had been not merely a member but at times the President of the local society. He demonstrated this affection for our organization by extending every courtesy possible to the officers and delegates of our Kansas Branch, when it met in Atchison some ten years ago.

A staunch friend and promoter was lost by our National and Minnesota State organizations through the death of Rev. William M. Wey, who departed this life on December 3 in Minneapolis, Minn. An enthusiastic proponent of Catholic lay action, the deceased took a leading part in the activities of the Catholic Central Verein of Minnesota and the Catholic Aid Association for almost twenty-five years. He was one of the founders of the Minnesota Branch of the NCWU, and at the time of his death served as its Spiritual Director.

Born in St. Michael, Minn., in 1889, Fr. Wey began his early studies under the guidance of Fr. Deustermann. He attended both St. Thomas College in St. Paul and St. Paul Seminary, and was ordained in 1915 by Archbishop Ireland. While assistant at St. Francis de Sales Church, St. Paul, he served as chaplain in the City and County Hospital; the insight into the social problems and needs of the people gained in these institutions was partly responsible for his willing collaboration with the German Catholic societies and organizations during his subsequent years as pastor of Sacred Heart parish, Rush City, from 1923 to 1933, and Holy Trinity Church, Winsted, from 1933 to the time of his death. The diamond jubilee celebration of the parish at Winsted in June, 1944, found Fr. Wey at the zenith of his pastoral work.

The funeral of the deceased was held from Holy Trinity Church, Winsted, on December 6. The Most Rev. John G. Murray, Archbishop of St. Paul, presided at the solemn Requiem Mass. The remains were laid to rest in the parish cemetery at St. Michael, Minn. Fr. Wey is survived by his aged mother, six sisters and three brothers. Mr. Ray N. Wey, Chairman of the Committee on Arrangements at the Convention in St. Paul in August, 1944, is a younger brother.

Our In Memoriam Tablet

WHEN death called the late Mr. Anton Rees, of St. Louis, there departed this life a kindly and pious soul, a man not known to the public but esteemed by his employer and his friends. He had filled an important position with the B. Herder Book Company of St. Louis for virtually seventy years with uncommon fidelity to duty, but so unostentatiously that few people knew him. He co-operated in many ways with the Bureau since its foundation, by granting personal contributions and sending many a small lot of books useful for Missionaries and others. It is therefore, we record with pleasure the inscribing of the name Mr. Anton Rees in the In Memoriam list of the CV, provided by his son, Rev. Carl A. Rees, of Lemay, St. Louis Co., Mo.

Fr. Hilgenberg's Jubilee

DECEMBER twenty-seventh marked the fiftieth anniversary of the ordination of Rev. Bernard Hilgenberg, Pastor of St. Mary's Parish, Carlyle, Ill. The Jubilarian is a friend of our cause and well-known in the State organization and in the Catholic Central Verein.

Ordained in Belleville in 1894, Fr. Hilgenberg is credited with having organized six new parishes among the Italians, Poles and other national groups in the coal fields of southern Illinois. While pastor at Beckemeyer, he began his work with the Central Verein and the CU of Illinois; he has served as Commissarius of the Clinton County District League for thirty years. Having been active in the State organization for twenty years, he was appointed Commissarius of the CU of Illinois some ten years ago.

The CU of Illinois presented to Fr. Hilgenberg on

his jubilee day a Life Membership in the CV of America. The members of our national organization join with the CU of Illinois and his parishioners in congratulating Fr. Hilgenberg on his fifty years of service in the Church, while thanking him for the aid he has extended to us.

Worthwhile Branch Meetings

FAITHFUL to the plan adopted at the National Convention in St. Paul, the Rochester Branches of the CV and the NCWU sponsored meetings during the fall and winter devoted to a discussion of the statement on Nationalism and Internationalism. The first meeting, in St. Joseph's Parish, was concerned with the part of the statement on Internationalism. Subjects discussed were: The Solidarity of Mankind, Restoration of the Spirit of Peace, the International Bill of Rights and the International Bill of Duties.

The November meeting considered "International Institutions." It was noted during the discussion that the proposals contained in the Central Verein's Statement closely parallel those more recently adopted by the conference at Dumbarton Oaks. Rev. Arthur F. Florack, Pastor of St. Michael's Church, and a number of laymen took part in the discussion.

The Catholic City Federation of St. Paul, Minn., in recent months conducted a series of meetings in Assumption Parish hall. At the first meeting Rev. Peter Aschkar, Pastor of Holy Family (Syrian-Maronite) Church in St. Paul, gave an address on the "Melkite Rite" of the Roman Catholic Church. At the November meeting Mr. Pat McCourt, a veteran of Guadalcanal and other South Pacific battles, related some of his experiences.

The meeting held in December was devoted to a discussion of the resolution on "True Patriotism," adopted at the last CV Convention. Mr. J. M. Aretz, President of the CV of America, was the principal speaker. He was introduced by Mr. A. M. Herriges, secretary of the Catholic City Federation.

A commendable custom of our Brooklyn Branches of the CV and the NCWU is an annual public profession of Faith in the Immaculate Conception of the Blessed Virgin Mary. The demonstration in honor of this great dogma of the Church, pronounced in comparatively recent times—in the year 1854—was conducted this year on Sunday afternoon, December 10, in the Church of St. Mathias, Ridgewood, N. Y. The event was celebrated by a parade through the streets in the immediate neighborhood of the church and services, consisting of the recitation of the Rosary during the exposition of the Blessed Sacrament and Benediction. A Plenary Indulgence was gained by those observing the proper conditions.

The announcement of the event contained "the first of a series of brief messages intended to inform the members about one of the most important works in the world today." The letter speaks of the call to Catho-

lic Action, the participation of the laity in the work of the priesthood, endorsed on a world-wide scale by the late Pope Pius XI. The members are further reminded of the special mandate given to the organization by the local Bishop, the Most Rev. Thomas E. Molloy, to engage in official Catholic Action.

The members are urged to establish the reign of Christ in their own lives and be apostles in their own social circle, and to join with others in their organizations to help bring about universal results. For this organized effort, the members are informed, the local Branch of the CV stands willing to help.

The members of the St. Louis District League, CU of Missouri, meeting in St. Agatha's Parish in December, were treated to an interesting discussion on the subject of war guilt and justice. The speakers were Rev. Leo Byrne and Rev. Victor Suren.

Both priests agreed that the individuals guilty rather than the people or the nation as a whole, must be made to pay the penalty for the crimes committed against humanity in the present war. This principle, that guilt is always individual and never collective, was adopted by Edmund Burke, the great English statesman, in dealing with the American colonies after the Revolutionary War. "I do not know the method of indicting a whole people," said Burke on that occasion.

Fr. Byrne spoke of the charges of atrocities published recently in the press, stating that no doubt many of them are true. Punishment of such crimes, he said, must be meted out to those found guilty after a fair trial. Fr. Suren emphasized the need of punishing the guilty ones on the basis of justice and not of hate. To act on the basis of hate in this matter would be defeating the purpose for which we are fighting this war, the speaker said. Fr. Suren read the resolution on "War Guilt and Justice" adopted at the August, 1944, convention of the Central Verein, which expresses a sound opinion on this subject.

Discussion from the floor followed the addresses of the two speakers. Mr. Arthur Donahue, President of the St. Louis District League, presided.

Fr. James Ehlenz, Pastor of the host parish, spoke briefly, urging those present to prepare themselves to meet the problems of the post-war years. President Arthur Hannebrink and Secretary Cyril Furrer of the CU spoke regarding the referendum on the adoption of the new Constitution to be held in the State of Missouri next February. The League's Day of Recollection conducted last November was accounted a success.

An attorney, for many years a subscriber to our journal, has written us: "I still read *Social Justice Review* from cover to cover and find it a great source of satisfaction, because of its usually being right. The confusion existing in national and international affairs makes one sad at times; then again one is disgusted by the attitude of people who know better but prefer to ride the band wagon. Apparently there is small hope that the lessons of history will be able to prevent the full development of the terrific catastrophe we are witnessing and its consequences, which will continue with us for an indefinite period of time."

Knights Remember Their Own

FIVE Districts of the Catholic Knights of St. George have observed in the past year the custom of arranging for memorial services, conducted in the Churches of parishes in which Branches of the organization exist. Thus, for instance, the members of societies in the Blari County District attended a memorial Mass on Thanksgiving Day, November 30. The services of other districts were conducted in the afternoon.

Referring to these services, the Supreme President of the Knights of St. George, Mr. John Eibeck, says in his Monthly Message:

"For many years a number of our Districts have followed the praise-worthy custom of arranging joint memorial services in their respective localities. They are public demonstrations of the charity and esteem for those of our friends who are resting in what has been so beautifully called God's acres."

Mr. Eibeck mentions in his Message that 325 members of the organization died during the past twelve months; included in this number there are seventeen who died in the service of their country.

According to a statement issued by the Knights of St. George, one of our fraternal affiliates, 1268 of its members are at the present time serving in the Nation's armed forces.

In order that those wounded in battle may live, the Order has conducted twenty-one Red Cross Blood Banks, in addition to those conducted or aided by individual societies and members affiliated with the organization. From the main office at Pittsburgh some three thousand copies of "Guide Right" have been distributed to the men leaving for camp or already in uniform.

During the Fifth War Loan Drive the Order as such invested \$700,000 in War Bonds. It now holds in its portfolio War Bonds of a total of \$1,100,000. This sum does not include the Bonds purchased by Branches, scattered over seven States of the Union.

A Notable Anniversary

ONE important thing we Catholics must learn is to appreciate the good things that have been handed down to us by our fore-fathers. We are inclined to take traditional benefits for granted. We do not value enough the great pioneering efforts of the priests and lay people who laid the foundations of the Church in our country.

These thoughts were suggested by the anniversary celebration in December of an organization which has its roots far in the past, and is therefore living and thriving in the present. It was on December 10th and 12th the St. Aloysius Young Men's Benevolent Society of Utica, N. Y., celebrated its eighty-sixth anniversary. A corporate Mass and Communion was held in St. Joseph's Church on Sunday morning, December 10, while a social program was conducted in the organization's headquarters on the evening of December 12. The anniversary events were under the direction of Mr. Frank

Jenny, the Society's President, assisted by his staff of officers.

Founded in 1858, the society combines the payment of sick and death benefits to its members together with social life in a Catholic setting. When the State Branch of the Catholic Central Verein was formed forty-seven years ago, the St. Aloysius Society became and has remained to the present day an affiliate. Mr. Virgil Essel, oldest member in the Society, is a past President of the State Branch of the CV.

It long ago took an interest in athletics and pioneered in the game of shovelboard, its team playing the first game of this kind in Utica with the Knights of St. George team. It has also been active in sports in recent years. Twenty-two of its members are serving in the present war. One member gave his life in the Nation's service during the past year.

Miscellany

THE *Catholic Layman*, official publication of the Catholic State League of Texas, has printed an account of the appeal recently sent out by the Central Bureau. Mr. Frank Gittinger, President of the Catholic State League of Texas, calls upon the members and societies of Texas to help the CB carry on its work in aid of the U. S. Chaplains at home and abroad as well as the important service in behalf of the prisoners in the POW Camps in our country. "If this work is to continue," says Mr. Gittinger, "it will require the support of every member of our organization, and you are solicited for a contribution to this worthy cause."

Readers of the *Catholic Layman* are further informed that the President of every unit of the State League now receives *Social Justice Review*. A suggestion is made that every society appoint a competent member who will be responsible for reading *SJR* carefully each month, and who will discuss some of its interesting and informative articles and notes in the monthly meetings. Thus will the members be kept informed on current affairs and what affiliated societies in other parts of the state and of the country are doing.

Several Mission gifts, sent by us to the Vicar Apostolic of the British Cameroons, West Africa, were given by Most Rev. Bishop Rogan to the Missionary "in charge of our loneliest and hardest Missions." In explanation, the Bishop writes:

"It has happened on several occasions that I was the only visitor they had at their Mebetta Mission in the course of a year. And this year (1944), is going to be one without even a visit from me! For the old mat-and-mud they were living in collapsed—dizzy in the roof! So the two Fathers had to 'run for shelter' to the school, and the school is still their headquarters. Father Kerkvliet had just experienced a particularly trying time; your letter arrived, in fact, at the time when his Annual Report came. I sent your check, just as it was, and all Intentions, to him. He and his companion, Father Broers, will have exonerated all the Intentions before Christmas."

It would have been possible for the Central Verein of Minnesota to observe the fiftieth anniversary of its foundation on the sixteenth of October of last year. Since the organization did not conduct a Convention, because of the war, affiliated societies in Holy Trinity parish, New Uim, decided to commemorate the event on the nineteenth of November, because the State League was founded in that very city and parish.

Its first President was a priest, the late Fr. Charles Koeberl, pastor of Sacred Heart Parish, St. Paul; the late Mr. Willibald Eibner, honorary President of the National Central Verein at the time of his death a year ago, was the State League's first Secretary.

Under one cover, there have come from the press the Proceedings of last year's Annual Conventions of the Catholic Union of Missouri and the Missouri Branch of the National Catholic Women's Union. Both were conducted in St. Louis from September 17 to 19, 1944. The reports of meetings, etc., are sufficiently comprehensive and grant an extensive insight into the various activities of both organizations and the proceedings of their Conventions. Many pages will be found of interest even by members other than those of the Missouri Branch.

A new edition of Special Free Leaflet No. 2, "The Meaning of the Human Soul" by the late Rt. Rev. Dom Anscar Vonier, O.S.B., Ph.D., Abbot of St. Mary's Abbey, Buckfast, England, was made necessary by a growing number of requests for copies. A fascinating subject is discussed by the distinguished Benedictine in masterly fashion. Moreover, the present reprint is set up in a more convenient size than were the previous editions. Copies are free to our members and study groups.

We quote from a letter, addressed to us from the Office of the Director of a certain Seminary Association in the Far West:

"I should like to take this opportunity to tell you how very much I enjoy the 'Social Justice Review.' I literally read every line of it. It is so deplorable that publications like the 'Social Justice Review' never reach the attention of the men who are at the head of this Government, officials of the State Department and some of our planned-economy economists."

The President of the Arkansas State Branch, Mr. Carl J. Meurer, has been appointed to the Youth Committee of the national organization. This Committee is to assist Rev. Fabian Diersing, O.S.B., Second Vice-president of the Central Verein and National Director of Youth Activities, in formulating a Youth Program for the CV.

At the Annual Business Session of the National Conference of Catholic Charities, held in Brooklyn, New York, on November 20, the Director of the Central Bureau was selected Chairman of the Committee on Social and Economic Problems for the present year.

DAS SOZIALE APOSTOLAT

AN DER KATHEDRALE ZU SANTA FE.

(Aus den Lebensnachrichten des hochw.
Peter Koppers.)

OFT fühlt man sich, wie ein Fisch aus dem Wasser, besonders wenn einem eine Ueberraschung zuteil wird, in die man sich nicht so leicht hinein zu finden vermag.

Es tat mir äusserst leid, als ich meine neue Anstellung bekam und ich glaube auch den Leuten, denn eine Delegation der Pfarrei ging zu Erzbischof Pitaval, damit ich in Guadalupe bleiben könne. Wie sehr ich den Herren dafür dankbar bin, genutzt hat es nichts, und sie kamen sehr schlecht an. Ich habe nie erfahren, was der Erzbischof über mich gesagt hat, ob er mit mir zufrieden sei oder nicht. Doch habe ich einen guten Beweis der Zufriedenheit von meinem Pfarrer der Guadalupe Kirche erhalten, denn er sagte mir, als ich sein Haus verliess: „Hier hast Du den Schlüssel des Pfarrhauses und komme wann Du willst. Jeden Tag sollst Du kommen, und wenn ich nicht daheim bin, so hast Du einen Schlüssel meines Pfarrhauses und Du weisst auch wo alle Sachen sind, denn an der Kathedrale wirst Du kein so gutes Essen haben wie hier“. Das war doch eine sehr nobele Anerkennung meiner Dienste und ich muss sagen, dass ich heute noch oft an Guadalupe zurückdenke. An der Kathedrale fiel es mir auf, dass jeden Samstag oder vor jedem Festtage so viel Leute von Guadalupe zu mir zur Beichte kamen und so viele, ehe sie den Beichtstuhl verliessen, mit einem gewinnenden Lächeln sich die Freiheit nahmen, mich zu fragen, natürlich in Spanisch: „*Como le va, Padrecito*. Wie geht es, lieber Vater?“ und ich wusste dann, dass er oder sie einer meiner früheren Pfarrkinder war.

An der Kathedrale fing ein anderes Leben an unter der Leitung meines guten Freundes Msgr. Fourchegu, der mich sehr gnädig als seinen neuen Kaplan willkommen hiess, so dass in mir der Verdacht aufstieg: der gute Herr hat an deiner Versetzung mitgeholfen. Es ist wohl kein Priester in Santa Fe, der soviel für den Aufbau der Stadt, wenn man sie zu der Zeit so nennen dürfte, getan hat, wie Monsignor Fourchegu, und dabei war er ein heiligmässiger Mann. Gegen Ende von 1912 hatte er ein neues Pfarrhaus gebaut, eine Notwendigkeit, denn die alten Räume, in welchen er selber wohnte, im zweiten Stockwerk

seine beiden Kapläne, waren zu gefährlich, denn die Geschichte konnte jeden Augenblick zusammenbrechen. Um darin zu leben, musste man zuerst ein gutes Gewissen haben und dann eine angemessene Lebensversicherung. Ob es Zufall war oder nicht, jedenfalls aber zu meiner Zufriedenheit wies mir mein neuer Pfarrer ein Zimmer im neuen Hause an und so war ich der erste, der in dem geräumigen Hause wohnte und nach und nach, wie die Zimmer fertiggestellt wurden, zogen die anderen Herrn ein und zu allerletzt der Pfarrer selber. Auch konnten die Priester es sich langsam erlauben, einige Bequemlichkeiten zu haben, und so brauchte ich seit der Zeit für ein ganzes Jahr nicht mehr, wenn es regnete, mit einem Regenschirm auf den Hof zu gehen.

Mein Gefährte als Kaplan an der Kathedrale war ein gebürtiger Schweizer. Er wurde erster Kaplan und ich natürlich zweiter. Er war derselbe, der mir das erste Weihnachten in Santa Fe fast verstorben hatte. Wir waren gute Freunde geworden, aber er betrachtete mich als seinen Untergebenen, was mir natürlich hier und da auf die Nerven ging. Es muss wohl am zweiten Abend gewesen sein, dass ich als Kaplan an der Kathedrale war, als Erzbischof Pitaval im Pfarrhause zum Abendessen erschien und uns ankündigte, dass gleich nachher eine kleine Konferenz stattfinden werde. Wir waren zu vierten, der Erzbischof, der Generalvikar und Pfarrer und wir zwei Kapläne. Der Erzbischof wies uns beiden Kaplänen kurzerhand unsere Arbeit an. Ich musste die Missionen übernehmen, ungefähr sechs Plätze, auch die Krankenrufe war meine Arbeit und nur in meiner Abwesenheit musste der nächste gehen. Die Einteilung der Arbeit an der Kathedrale-kirche wurde dem Generalvikar überlassen, unter dem wir standen. Mein Gefährte im Amte als Kaplan musste die Indianerschule von St. Katharina besorgen als Hauptarbeit. Nun kam die Schulfrage. Natürlich erwartete jeder, dass der Pfarrer auch die Pfarrschule unter sich haben solle, nicht nur dass er das Gebäude aufgeführt hatte, sondern auch als Pfarrer war es sein Amt. Zu meinem grössten Erstaunen und Leidwesen wurde ich beauftragt, die Pfarrschule zu besorgen. Natürlich solange Schwestern ihres Amtes als Lehrerinnen gut walteten, ist die Sache nicht heikel, und doch kommen immer Sachen vor, welche die Aufsicht eines älteren Priesters erfordern. Die Geschichte gefiel mir nun gar nicht und ich konnte sehen, dass

auch der Generalvikar gute Miene zum bösen Spiel machte. Wenn er mein Temperament gehabt hätte, so wäre es anders geworden, aber er hatte es nicht und ich fasste einen Vorsatz, der am nächsten Morgen ausgeführt wurde. Ich ging nach dem Frühstück zum Pfarrer und schnitt den Kuchen an, und als er gleich sagte, wir wollen es lieber so machen, wie es der Erzbischof haben will, sagte ich: „Natürlich, das muss ja so gemacht werden, sonst geht es uns schief, aber wir können doch untereinander ausmachen, wie wir die Sache zusammen machen.“ Das schien dem alten Herrn ganz recht und als wir auseinandergingen war die Situation wie folgt: Religionsunterricht wird von beiden Kaplänen erteilt werden und der Pfarrer beaufsichtigt den Unterricht so oft und wann er will. Ich sollte danach sehen, dass die Kinder regelmässig zur Schule kämen. Der Pfarrer hat die Verwaltung der Gelder. Alles untersteht der Oberleitung des Pfarrers, wie es sich gehört. Jetzt war ich Hahn im Korb beim Pfarrer, noch mehr als vorher und natürlich sagte er nichts, wenn ich hie und da meine Besuche in der Stadt machte. Eines muss ich sagen: Jedesmal, ehe ich das Haus verliess, um jemand zu besuchen, ging ich zum Monsignor und sagte ihm, wo ich hingehen wolle und wo ich zu finden sein würde. Das hat ihm dann auch wieder äusserst gut gefallen und so konnte ich gehen wann immer ich frei war. Natürlich meine besten Freunde wohnten in Guadalupe und die Gelegenheiten habe ich redlich benutzt, mir meine alten Freunde warm zu halten. Jedoch wurde ich auch bald mit anderen bekannt und es dauerte nicht lange bis ich mich ganz an der Kathedrale zu Hause fühlte, gerade so wie in Guadalupe.

Was mir nie an der Kathedrale gefallen hat, war, was mir mein Pfarrer von Guadalupe vorausgesagt hatte, das Essen oder die Mahlzeiten. Die Haushälterin im Pfarrhause war spanisch und ihr Dienst fing morgens um sieben Uhr an bis nach dem Mittagessen und dann wieder von vier bis nach dem Abendessen. Während der Nacht war sie nie im Hause, auch nicht von eins bis vier Uhr nachmittags. Ich will gar nichts über die Kochqualitäten dieser Person sagen denn mir gegenüber war sie immer sehr zuvorkommend, denn ich hatte ihr mal erklärt, dass ich keinen gesunden Magen hätte und dass das Essen mir nicht bekomme, wenn es nicht gut zubereitet sei. Das half nicht viel, denn jeden Morgen, wenn ich zum Frühstück kam, gab es

immer dasselbe, eine Tasse Kaffee, ein gebackenes Ei, Zucker, Brot und Butter. Was ich wollte war Abwechslung. Hier und da konnte ich bei den Loretto Schwestern im Kloster die Messe lesen und nach der Messe gab es dann ein gutes Frühstück im Sprechzimmer des Klosters. Das hat mir mächtig zugesagt. Die gute alte Schwester Gertrud war die Sakristanin und sie durfte mich am Frühstückstisch bedienen. Bald hatte sie herausgefunden, was mir am liebsten war. So oft habe ich an das erste Frühstück in New York gedacht und hier hatte ich die Gelegenheit, diese Gedanken in die Tat umgesetzt zu sehen. Sobald Schwester Gertrud das wusste, gab es an dem Morgen, an dem ich die Messe lesen konnte im Kloster, ein mächtiges Beefsteak mit Bratkartoffeln, auch Frucht, feinen Kaffee mit Milch oder sogar Rahm und Zucker! Was ich der guten Schwester nie habe beibringen können war, dass ich auch einen guten Geschmack für Pfannkuchen hatte. Wenn ich nun Lust auf Pfannkuchen hatte, spielte ich der guten Schwester einen Streich. Ich ging nach der Messe ins Sprechzimmer, wo das Frühstück serviert wurde, und dann nahm ich nur eine Tasse Kaffee und wenn die Schwester das Beefsteak brachte, schüttelte ich den Kopf und sagte: „Heute Morgen steht es mit meinem Magen nicht so gut.“ Dann hat sie den Kopf geschüttelt und mich bedauert. Eines Morgens konnte ich wieder im Kloster Messe lesen und ich durfte also auch dort frühstücken. Ich hatte wieder gewaltige Lust auf Pfannkuchen. Natürlich gab es wieder ein Beefsteak. Die Schwester lächelte sehr verschmüzt, als sie die Schüssel Fleisch auf den Tisch stellte, und als ich mich wieder mit einem bösen Magen entschuldigen wollte, hat sie gesagt: „Sie gehen wohl lieber zur Guadalupe Street No. 105, wo Sie ihre Pfannkuchen zum Frühstück haben können.“ „Wer hat Ihnen denn das erzählt?“ fragte ich erstaunt.

Ich war erwischt worden, aber wenn ich Pfannkuchen haben wollte, bin ich doch immer wieder nach Guadalupe Street gegangen, zum grossen Leidwesen der guten Schwester Gertrud. Doch sind wir immer gute Freunde geblieben und wenn ich sie hie und da in Santa Fe sehe, so erinnert sie mich immer an die Pfannkuchen und ich mich an die guten Beefsteaks. Sie ist jetzt alt und taub, aber eine Seele ohne Lug und Trug — eine spanische neu-mexikanische Schwester — ein Kind der Heimat.

Ueber das Essen an der Kathedrale will ich mich nicht weiter beklagen, und was ich schrieb,

soll nur beweisen, dass die Mahlzeiten eben verschieden sind, je nach dem Portmonnais oder dem Magen jener, die es angeht. Monsignor Fourchegu hat sich nie über die Mahlzeiten beklagt, und oft habe ich ihn wegen seines Appetites beneidet, denn da war nichts, was ihm hätte standhalten können. Für das Mittagessen hatte ich mit der Köchin ein Uebereinkommen getroffen. Jeden Morgen, etwa eine halbe Stunde vor dem Mittagessen, klopfte sie an meine Zimmertüre, öffnete und sagte flott was zum Mittagessen auf den Tisch kommen würde. Wenn mein Magen es vertragen konnte, so blieb ich eben daheim, und wenn mein Magen es nicht vertragen konnte, so ging ich gewöhnlich in ein Restaurant und für ein paar Pfennig konnte ich essen, was mein Magen vertragen konnte. Wenn man von den Missionen zurück kam und nicht beizeiten da sein konnte, so blieben eben die Reste vom Mittagstisch stehen, kalte Kartoffeln, kaltes Fleisch, Bohnen, kalter schwarzer Kaffee, und wenn man es nicht essen wollte, musste man eben irgendwo anders hingehen oder hungern. Da der Priester aus den Missionen kaum vor Mittag zurück sein konnte, so geschah das sehr oft. Heute würde sich mancher darüber beklagen, aber ich habe das in der Zeit nicht zu tun gewagt.

(Fortsetzung folgt)

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Central Bureau Expansion Fund

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St. Elizabeth Settlement

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Catholic Missions

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